BOSTON

RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER-OFFICE No. 4, CONGRESS SQUARE, CONGRESS STREET, BOSTON, MASS.

Vo. 8. -- Vol. VIII.

SATURDAY, FEBRUARY 22, 1823.

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o Objects to be Gained at Once. BOSTON RECORDER.

nal of the Proprietor, for the benefit the American Education Society, and improvement of the Recorder.

on the purpose of giving increased cirtion to useful knowledge, and promotthe objects of pious benevolence, the orietor of the Boston Recorder, heremakes the following proposal, namely ; t, hereafter, for every Recorder, for a staken and paid for, by every subber, above 3500 who pay, one dollar be paid into the Treasury of the Aican Education Society, to be applied the Directors, for promoting the great ests of said Society. The present numof the Recorder, furnished to annual d. To make this proposal perfectly elligible and explicit, before the Chriscommunity, the Proprietor would retit in another form namely ; that for future, if a thousand subscribers, ae 3500 who pay, shall take, and pay the Recorder one year, the Proprietor pay a thousand dollars, into the Treaof the American Education Society, the same in proportion for any larger smaller number, above the present, in sh succeeding year. And the Proprierengages, that this proposal shall be thfully carried into effect to the satistion of the Directors of the American

cation Society. this age of Christian benevolence Christian enterprise, while great reals of religion are frequently taking nce, in different parts of the United ates, and while exertions unparalleled the history of the Church, are making our own, and other Christian countries, spreading the gospel through the thought desirable, that every person, to has a heart capable of rejoicing in the osperity of his fellow men, should know tinetly what is passing in the religious rld. And to this end it seems desirathat the privilege of a religious newsper should be enjoyed by every family. Some idea of the means which are now operation for the spread of the Gospel, by be formed from the following statemat of the annual income of the principal scionary and Charitable Societies of the sent day; which, from an examination official Reports, appears to be nearly rect! viz. English Society for propaing the Gospel, annual income \$253,080; sety of the United Brethren, \$32,000; an Missionary Society, \$119,360 glish Baptist Missionary Society \$58,666; sionary Society \$130,708 ? urgh Missionary Society \$14,715; Church mary Society \$146,000; London Jews inty \$50,000; American Board for Fo-n Missions \$59,397; American Baptist rd for Foreign Missions \$18,000; Unit-Foreign Missionary Society \$11,948; thin and Foreign BibleSociety \$460,884; arican Bible Society \$38,682; London ous Tract Society \$41,000; New Eng-Tract Society \$3,691; Besides these ste are Domestic Missionary & Education success in nearly all the United States; most of which Annual Reports are seived at the office of the Recorder.

naddition to the opportunity enjoyed this office, of deriving intelligeace from Reports of most of the above named ies, and from communications of iniduals in different parts of the country; Publisher has made arrangements receiving regularly about 40 Religious mpapers and Magazines, published by tent denominations in America and in e. The most interesting and usetheir contents will be selected and densed for the Recorder.

he following objects will hereafter be onstantly in view in collecting and ring matter for the columns of this

To communicate all that intellirespecting the origin, progress and as of Missionary and Bible and Tract es, which is likely to interest the an public, and to excite an increascal for the universal spread of the

To lay before the public from o time, the number and circumstan-I destitute churches in our own counnd the situation and character of portions of our country, where hes have not yet been formed, or they have become extinct; for the of exciting a more general interest cause of Domestic Missions.

To furnish particular accounts of special Revivals of Religion, which be enjoyed among different Christian inations.

To communicate such informarelative to the American and other ion Societies, as may be interesting community; and such facts as may rage youth of hopeful piety, though in tte circumstances, to obtain an edu-

with a view to the Gospel Ministry. To exhibit, from time to time, it statements relative to the diffeolleges, Academies, and Seminaries of ng and piety in the United States, y improvements which may be made system of education.

6th. To give short notices, and occasionally, reviews of new and useful publications.

7th. To insert communications and extracts adapted to promete the influence of Christian Institutions and eyangelical reli-

8th. To notice improvements which may be made in Agriculture and the Mechanic Arts. and any inventions or discoveries which may be of general utility.

9th. To furnish, weekly, a brief summary of the most important political transactions and events, for the benefit of those readers who take no other paper.

Some information upon these several topics must be interesting to all, who look upon themselves and their fellew men as rational and accountable beings, hastening to the grave and to the judgment-or as members of civil community-bound to promote, and rejoice in the prosperity of all. And it is believed that the day is near, when it will be considered as almost a reproach for any Christian family to remain without the regular means of enjoying such intelligence.

There are, at present, in the New England States, and in New-York, about 400,000 families; and of these, 100,000 may be supposed to be Christian families. But how few of them, comparatively speaking, for want of regular intelligence, take any deep interest in those mighty movements which are now making for the "Conversion of the world." How few enjoy that pure and elevated satisfaction which might be excited by reading weekly of some new progress in that great "system of means" which God has lately put in operation. And why are they denied this satisfaction? Not because it would be very expensive. But probably because the idea of receiving a religious newspaper by mail would be something singular and new to them, and they need to be particularly invited and persuaded to try the experiment, by those who have found it to be perfectly convenient and agreeable.

Under these impressions the following hints are respectfully suggested.

1st. Would not the present readers of the Recorder, who are satisfied that it would be highly useful to others, do well to regard it as a sacred duty, to persuade some of their neighbours, or family connexions at a distance, to receive the paper regularly? Might not each of the present subscribers obtain one, two, or more additional names; and thus increase the number of those, with whom they might afterwards converse with deep interest, on the passing events of the religious

of the Gospel who receive the Recorder, the incipient measures that were adopted, do well, at a proper time, to interest their hearers deeply on subjects of Religious Intelligence, by some general statement of facts from the pulpit; and afterwards direct them to a source from which they might, every week, gain fresh intelligence on the same subjects? might they not thus give a reading character to their people, - widen their views, -enlarge their benevolent feelings,-improve the pleasures of ministerial and social intercourse, -and most effectually aid all the benevolent Societies of the day?

3d. Might not enterprising Females, whose hearts have been cheered by the habitual reading of religious intelligence, and whose hands have thereby been excited to activity in the cause of benevolence-might they not persuade many others, of like feelings, to provide for themselves the regular means of religious intelligence, by extra industry, or economy, if necessary?

4th. Might not many Students of Colleges, and especially those who are Beneficiaries, spend a part of their vacations, in a manner most interesting and profitable to themselves, as well as useful to the community, in circulating religious intelligence?

5th. Might not Teachers of Schools extend their usefulness by making it a special object to introduce Religious Papers into the families of their respective distriets?

6th. Would not Parents, who desire the improvement of their children, do well to encourage them to procure for themselves a source of rational enjoyment, which, coming new every week, might arrest their attention, occupy many of their evening hours, and prevent the desire of expensive and unprofitable amuse-

ments? 7th. Might not many persons, disposed to travel, for the benefit of their health, or for other purposes, find it convenient, interesting, profitable, and useful, (with a commission from the publisher,) to circulate Religious Newspapers wherever they

It seems necessary in this connexion, to give a brief sketch of the American Education Society, for the benefit of which, these measures are proposed.

The object of the Society is well known,

namely, to educate indigent and pious young men of talents for the Gospel Mi-

The principles, on which it is conducted, are equally well known, to be neither sectarian nor local, for it has assisted more than three hundred young men, of five different denominations, in eleven dif-

ferent States, at thirteen Colleges, and thirty-eight Academies. The three senior officers of the New England Colleges, and of Union College, Hamilton, Princeton, Columbian, D. C. Athens, Ga. and Greenville, Tenn. are authorised to examine candidates for the patronage of this Society, according to the rules of the Directors, and at most of these Colleges Beneficiaries are now supported.

The reasons, why it was formed, may be

found in the following facts, 146 towns in Maine ; 45 towns in two counties of N.H.; 139 towns in Vermont; 53 congregations n Massachusetts; 389 congregations in the Presbyterian church in New York, Pennsylvania and Ohio; 46 counties, containing 304,000 inhabitants in Virginia; 332 churches of different denominations in South Carolina; all Indiana, Illinois, Missouri and Michigan, except so faras a few ministers can supply a population of 300,-000 scattered over a territory almost three times as large as New England; 1000 churches in the Baptist, and 451 churches in the Presbyterian connexion are destitute of educated Ministers. Add to these appalling facts, the unparalleled increase of our population and the disproportionate increase of our religious institutions, and to these the deep darkness that covers vast portions of our globe, and truly the Harvest is great and the labourers are few." Hence then the necessity of the American Education Society.

The history of this Society for which there is so much necessity, is briefly as follows. In the summer of 1815, a few young men in Boston, thought it their duty, to educate a pious young man for the ministry. They met, the first time, for consultation, at the study of the late Rev. Joshua Huntington. The subject magnified in importance, and at an adjourned meeting, several other gentlemen were invited, for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many and in what manner. The subject here opened in still greater magnitude, and at ancther adjourned meeting, in the vestry of Park street church, where the neighbouring clergy and others had been invited to attend, the American Education Society was formed August 29, 1815, and the act of incorporation was obtained December 6, 1816. Fear and trembling theu mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from sectarian and local feeling, assumed in the eyes of many an imposing aspect. But the Providence of God had proclaimed, that something must be done, and many hearts responded, some-2d. Might not many of those Ministers thing shall be done. Heaven smiled on & in the first year of its existence the Society received \$5000; the second 7000; the third 6000; the fourth 19,000; the fifth 9000; the sixth 13,000; the seventh 19,500, making a sum total of \$78,500which has been expended, except the permanent fund of \$21,000, for the support of three hundred and fifty four Beneficiaries, in the different States, Colleges and Academies as above stated. Thirty five of the Society's Beneficiaries had completed their collegiate education, in the fall of 1821. Of this number, one is a Professor, in one of the New England Colleges; another is a Tutor; five are settled ministers; four are missionaries, faithfully and successfully engaged in their Master's service; four others have lately received license to preach, of whom we could mention many interesting particulars; six are engaged as teachers of respectable Academies, and fourteen are pursuing their Theological studies. To the worth of all these, the Directors, in their last Report, from personal acquaintance with most of them, bear public and honorable festimony. The Society has now under its patronage, in the two first stages of education, about two hundred and fifty young men. Testimony is received quarterly, from their instructors, of their embarrassments, economy, personal exertions, assistance from other Societies and friends; of their diligence, and progress in their studies; of their consistent deportment, and promising talents. The following testimony from one, is given as a specimen of the testimeny of their other Instructors, "We are again blessed with a Revival of Religion. The influence of the charity students in producing this state of things, under the divine blessing, has been very great. Indeed what could we do without them. No one can speak, on this subject, but an officer of college. Every year increases our conviction, that the church would be amply repaid, doubly paid, for all its expense in

> were every Beneficiary to die the moment he leaves us." The Officers of the Society, are His Honor WILLIAM PHILLIPS, President-WILLIAM BARTLETT, Esq. Vice President-Rev. Ast-EL HOLMES, D. D. Rev. EBENEZER PORTER. D. D. Rev. LEONARD WOODS, D. D. Rev. WARREN FAY, Rev. RICHARD S. STORRS, Rev. ASA EATON, and Rev. BENJAMIN B. WISSER, Directors-Rev. Asa Eaton, Clerk-Aaron P. CLEVELAND, Esq. of Boston, Treasurer-

> supporting charity students, were the ef-

fect confined to the walls of a College,

Rev. Louis Dwight, of Andover, Agent.
This is the Society, for the benefit of which, the Proposal, at the commence-

ment of this Prospectus, is now submitted to the public. It is hoped that it may be well received, and that it may be the means of extending religious knowledge considering that they have minds to be improved, and hearts to be formed for means of giving a good education to many worthy beneficiaries of the American Education Society, who shall in the course of their lives win many souls to Christ, and when their work on earth is done, shall shine as the stars of the firmament forever and ever. N. WILLIS.

Boston, Dec. 31, 1822.

Concerning this proposal, the Directors of the Society, at their quarterly meeting in January, adopted the following resolution :

RESOLVED, That the Directors of the American Education Society, cordially approve the proposal of the Proprietor of the Boston Recorder, for the benefit of this Society, and that they feel a deep sense of the generous public spirit which it manifests.

True Copy from the minutes. Attest, Asa Eaton, Clerk. Boston, Jan. 8, 1823.

TERMS OF THE BOSTON RECORDER. 1. The RECORDER is published every Saturday, on a super-royal sheet, and sent by mail to distant subscribers.

11. The price is \$3,00, payable in six months. or \$2,50, if paid in advance, or within one month. till. Every person, who will procure ten sub-scribers and forward their names, shall receive the eleventh copy gratis, and in the same proportion for any additional number of subscribers.

IV. The subscribers agree to receive the paper from the first of January, when the volume conr mences, or from such time as they shall direct, but any person may discontinue taking it at the close of the year, by signifying his desire previous to its close, and paying arrearages.

V. All Advertisements will be excluded from the Recorder, except those of a Religious and Literary nature.

The postage on the Paper sent to any place within the state will be one cent a week; if sent any distance out of the State, over 100 miles, the postage will be only one cent and an

Subscribers in each town are requested to gree with the Post Master, or some other suitable person, to act as Agent for them and transmit monies in their behalf. Or Letters, Post Paid, should be directed to

NATHANIEL WILLIS, Proprietor and Publisher, Boston, Massachusetts. One thousand copies, from the commencement of the year 1823, above the present number of subscribers, have been printed, and will be furnished to the first applicants.

Foreign Missionary Intelligence.

From the London Missionary Chronicle, for December, 1822, received at the Recorder-Office.

INDIA-SURAT.

Extract of a Letter from Mr. Fyvie. Feb. 4th. Was much gratified this morning by a visit of the Native who has for some years been very active in giving away Tracts, in assisting in the schools, and in speaking to his countrymen a bout religion. He requested a supply of Gujuratee New Testaments and Tracts, as he intended to visit several of the villages at a considerable distance from Surat. With pleasure I complied with his request; and pray that the Lord may be with him in his journey. When taking leave, he said, I go as a pioneer, and you must follow; and I trust you will see that my labours have not been in vain." Glad should I have been to have accompanied him; but cannot leave the work in Surat a single day, unless compelled to do it, until I receive assistance from England.

I may here observe that the Gujuratee Testament is divided into eight parts; and since it has been printed, about 1,000 parts have been given away by us among the people in this city, and in the villages around. About -10,000 Gujuratee Tracts have been given away since the press be-

gan work here. Feb. 5th. Visited the second Native School .-The whole number of children in this school is 50. -Was much pleased with their progress-heard them before they were dismissed repeat the lessons in our first book. Finding them perfect in the first book, I introduced our second book for children; it contains the Ten Commandments, the Lord's Prayer, a morning and evening hymn This school is entirely composed of Dhere children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they al-ways live in districts by themselves. It is the duty of a missionary, I conceive, to teach the people that all castes are on a level in the sight of God yet in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate schools, or allow them to remain ig norant. The children of all other castes unite to gether in the schools.

Feb. 6th. Visited the first and third Native Schools. In the first are 55 children, and in the third 45; making in the three schools together, 150 children. They may be said to be Christian Schools entirely, as every thing of a heathen and superstitious nature has been gradually excluded. Feb. 7th. Preached in our hired house. In the

aine street is a heathen temple. by the door of which I pass in going to our house of Christian worship. The idel is a stone of a horrid figure, covered over with red colour. The house is a covered over with red colour. The house is a dwelling-house, the lower room only being appropriated to the idol. The offerings presented to this idol are flowers, rise, clarified butter, oil, &c. &c. Prayers are offered up, accompanied with the ringing of bells, beating of drums, and dances; this last is generally performed by girls of infamous character. The whole service is a mere childish ceremony, dishonerable to God, and calculated to pollute the mind. Here no prayers are presented to the One only living and true God; no song of praise to Jehavah is heard; and no instruction that is good for the soul is ever imparted to the people.

praise to Jehayah is heard; and no instruction that is good for the soul is ever imparted to the people. All is ignerance, folly, and spiritual death.

Toming away from the disgusting scene with feelings of pity for the deluded creatures, was happy to find a few persons waiting my arrival.— I suppose that about forty heard the word of the Lord.

Feb. 14th. Nothing this evening but weddings, beating of drums, and flambeaus are to be seen or heard in every part of the city. This being considered a lucky month, parents generally at this time betroth their children. Had little expectation to many hundreds and thousands, who are of meeting a congregation when I left home, and now hastening through life, without much less when I reached our preaching house, as there was a wedding next door. However, a few persons being present, I sat down and began reading. Seon after which, the bridegreem arrived with his immortality; and also that it may be the train, and while their marriage ceremony was celebrating, a considerable part of the company came to hear me. I spoke to them from that interesting passage, "God so loved the world," &c. &c. All faces were new to me, and they seemed surprised to hear a white man speak their lan-guage, and much more surprised at what they heard. Gave away a considerable number of Tracts, and the company returned to the wedding to eat and drink I suppose. I fear they were but ill-prepared to hear the word—indeed one did not scruple to tell me after the service, that their hearts were more set on their dinner at that time, than on hearing the word of the Lord. But we ought to speak the word "in season and out of

CHINSURAH.

Extract of a letter from Rev. Geo. Mundy, dated Chinsurah, 5th April, 1822.

Since I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt and read by them daily. On Sabbath morning they are all assembled in our large Bengalee. chapel, (where we every evening exhibit a crucified saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success: we are indeed constrained to say, "what bath God wrought!" Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its con-tents were nothing but a few fables, so great were their prejudices; but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, thro: out the book, to the great astonishment of the

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature;" during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing Tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for ma ny miles around us, and preaching frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Br. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a heathen temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This came native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Go-roo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogue's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors. A Suttee described.

The horrid practice of burning widows is still carried on without any abatement, in those places under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 poor un-happy females have been sacrificed!!! A few days ago, hearing of one about to take place, and our brethren, Trawin and Bankhead being with us, we all resolved to go, that we might, if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could be redeceased. could to endeavour to persuade her not to burn; but all we could get from her were intreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which the Brahmins, were addressed respecting the injustice, cruelty and sin of such an act; but finding all fruitless, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer, that God would graciously show mercy, and soften their hard hearts-all, however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, almost senseless with intexicating drugs, to the pile, tied to the dead body, large pieces of wood laid on her, & the whole bound down that she might not possibly escape. The pile was then set on fire amid the shouts and yells of the people. To us, indeed, it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations PENANG.

THE STUPIDITY, AND CRUELTY OF IDOLATERS, Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when

tracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7, 1921.—Walking out, I called at the house of a man, who was engraving an idel; k, on looking round, I perceived his house to be fall of the works of his own bands. I could not help feeling a hely indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spake to him on the folly of trusting to the works of his own hands, but I found him to be nearly signorant as the idels he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folunable to give any consistent excuse for his for-ly, acknowledged that he was a mere imitator of others, and was making the idols for his own

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Murder of female infants by the Chinese.

Jan. 18th .- A man came for medicine to-day, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" " I smothered her (said he): this year also I heard by letter, that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" " Oh! no, (said he,) it is a very common thing in China; we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daugh ters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China, with impunity, which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt I had a murderer by my side. who must without repentance inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknow ledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," leaded with crime, deluged with blood, & ripe for destruction !

MISSIONS AMONG THE JEWS.

From the London Jewish Expositor, for Decem ber, 1822, received at the Recorder Office. BAPTISM OF A CONVERTED JEW IN ST. PETERSBURGH.

Extract from the Journal of Mr. M' Caul. On Thursday, 5th September, I attended in company with Mr. Becker, at the church of the Knights of Malta, to witness the baptism of a young Israelite, by birth a Swede, and by profession a portrait painter. He had been persuaded some months before, to go to hear the Rev. Mr. Gosner preach. The latter is a gentleman whom the persecution of his brethren in the church of Rome, had forced to seek an asylum in a foreign land; he found one in St. Petersburgh, and protected by his imperial majesty, preaches in German the pure unadulterated word of the Gospel to immense congregations of all denominations, Greek, Roman, Lutheran and Jew. Curiosity had induced the young Israelite to hear this gen-tleman, but curiosity which leads a sinner to hear the gospel, is not to be despised. Mr. Gosner's simple preaching soon convinced him of sin, and the want of a Saviour. He then applied to Mr. G. who pointed out Him that is mighty to save. After some months probation and instruction, he desired to be baptized, and as to all human appearance he had faith in the Lord Jesus, his desire was complied with. The church was quite full, and very many Jews were present. Mr. G. delivered a very impressive exhortation, in which he told the young convert not to make professing Christians his example, but to go to the word of der Jesus Christ himself as his only pattern, and his pure word as the only standard of Christian doctrine; when the act of baptism was performing, there was scarcely a dry eye in the whole assembly. To see one of the children of Abraham brought back to the fold from which they have so long wandered, to that good Shepherd, whose loving kindness they have so long despised, made the hearts of all present overflow with gratitude, and drew out many a prayer to the God of Abraham, to hasten that happy time, when the whole nation shall return to the green pastures and the streams of living water. Jew is not the first who has been brought to the knowledge of the truth by Mr. Gosner's instrumentality, nor is it likely to be the last, as num bers of Jews constantly attend his preaching.

ROMAN CATHOLICS PROMOTING CHRIS TIANITY AMONG THE JEWS.

The following communication is from a Catholic gentlemen, at Paris, who feels a deep interest in the spiritual welfare of the Jews, and is a bout to send forth a monthly publication, to be entitled, " the Crowing of the Cock;" the object of which will be to stir up his fellow Christians to a sense of their duty, in reference to God's ancient people of the house of Israel. Paris, August 8, 1822.

Sir,-I have thankfully received the letter you have addressed, on the 26th of July, to the Editor of the Crowing of the Cock, in the name of the venerable Society for promoting Christianity a-mong the Jews. We were already informed of its existence, and of the principal results of its labours, by the intelligence which some political or religious papers have given of them. Some pious and modest persons, who have undertaken to establish among us a work, similar to yours, had therefore recommended to me, to enter upon correspondence with you, and to communicate to you our publications. Some circumstances, independent of our will, having hitherto retarded their printing, have in consequence prevented my discharging this honourable duty, and thus fulfillling the intentions of my friends.

We are all Roman Catholics; but we must say, to do homage to truth, "that your zeal hath provoked very many."-2d Cor. ix. 2. At a season when impiety lifts up its head, and dares to conspire in the face of the sun against the kingdom of God and his Christ on earth, it has been our opinion, that all sincere and conscientious Christians of every communion had one comm interest, and ought to feel the necessity of uniting their strength, in order to fight against the common enemy. They ought all to form a Holy Alli mon enemy. They ought all to form a Holy Alli-ance, to defend the sacred banner of faith, against the assaults of an enemy, to whom unfortunately a new power to hurt has been given, because I displays, it must be confessed, an alarming skill in seduction and lie. But if the evils which assail religion, and, what naturally follows, civilization also, are great, we must also confess, that Divine Providence does not leave us without support nor without hope. How can we avoid observing the all-powerful influence in that in crease of fervor and zeal, which under different forms manifests itself on all hands among Chris tians of different denominations. In spite of our outward differences, the hand of God is evidently at work to bring us together, and to unite us in spirit and in truth.

'As every excellent grace and every perfect gift descends from the Father of Lights, it can only be His Divine Spirit, who inspires and directs to one common end the labours of so many Christian' societies, among which yours shines with a splendour so much the purer, as it is more exempt from every suspicion of philosophism, and more evi-dently connects itself with the work of Providence in the Christian dispensation, and with the fulfilment of the too much neglected prophecies, in which a future age of peace, of justice, of consolation, and of happiness has been promised to the earth.

You inform me, sir, "that the two points of view, from which we consider the question of the conversion of the Jews, are precisely the same which hitherto have directed the activity of your Society." We rejoice to learn it, but are not at all surprised; convinced, as we are, that if there is among us a diversity of gifts, there is only one and the same Spirit. To work, by whatever means, towards the reconciliation of Israel to God thro his Christ, surely this is the most sacred of all exertions; this is to co-operate in the revival of the old spirit of Christianity among us Gentiles, de-generate as we are, and almost without faith; this is to make a step towards the regeneration of the whole human race, of which the Jews, restored as living members of the body of the Lord, will be in the appointed season the blessed instruments. This your Society, no doubt of it, will share in the blessing of Him who has said, " Blesbe he, that blesseth thee," Gen. xxvii. 29; and in another place, " They that build thee shall be blessed from heaven," Job xiii. 16. De Sacy's translation.

THE CROWING OF THE COCH, OR THE MESSENGER OF THE HOLY ALLIANCE.

A collection of such articles, as are intended to promote the re-establishment of the kingdom of God, and of His Christ on earth.

Although the title of this Collection sufficiently expresses its object, yet we will in a few word enumerate the particulars, which will-fill the four chapters into which it will be divided.

1. Religious Philosophy .- All the objections of atheists and materialists will be replied to, without disguising any of them; and it is to be hoped, that all those, who carefully and candidly seek truth, will be induced to confess the necessity of worshipping God and His providence, and to co-operate in the re-establishment of his king

II. Christianity .- The divine origin of Christianity, as it has been established in the writings of the apostles, will be explained to the deists, without entering upon any of those questions by which Christians have been divided into different parties about the creed, while they have too often shaken their faith, and almost entirely quenched their charity.

Ill. Mosaism.—We hope to prove to the dispersed Israelites two truths of high importance, not only to their happiness in particular, but to mankind in general, viz. 1. that the first appearing of Messiah should be, as it actually has been, an appearing in humiliation and under sufferings; and we flatter ourselves to lay before them a very great number of arguments to this effect, never be-fore brought under their consideration. 2. That the Jewish nation is destined to form, as a body, the new Holy Church, to which all Christian So cieties, under the guidance of their pastors, will cagerly wish to be united; when Judah, opening their eyes to see the light, will be prepared to be chosen again as the people elect of Messiah. triumphing and glorious in his second appearing.

IV. Melanges .- Islamism, Foreign Religions. Poetry, Advertisements, and various subjects.

EXTRACTS FROM THE JOURNAL OF MR WOLFF, AT JERUSALEM.

March 31, 1822. Several Greek boys, who have been very poor indeed, desired to day Arabic Gospels and Bibles, to which I was not able to comply, for my trunks have not yet arrived from Damiat. A sold them seven Arabic psalters for forty barras (one piastre.) I gave twenty Arabic psalters to Moses Secot to sell to Christians, and ten psalters to Isaac Ben Solomon.

April 1, 1822. I gave twenty Arabic psalters to the Jew, Abraham Ben David, to sell, and bring to him five piastres; he sold them in a moment to Mussulmen, and brought me the money for them. I sold this morning, before I arose from my bed, eighteen Arabic psalters at ten barras a iece; two Greek New Testaments for one piastre; a Greek New Testament to a poor man, for thirty-six barras again; also four other Greek New Testaments for two piastres. An Armenian asked for Tutkish Bibles, written in Armenian characters. Sold two Syriac New Testaments by Abraham Ben David for two piastres. The old Greek priest Jacobus Jerusalimitanus, desired Persian, Greek, and Arabic Bibles and Testaments. Several other Armenian gentlemen called for Bibles and Testaments.

It has been of great consequence that I have riven Arabic psalters, and Greek and Syriac New l'estaments to Jews to sell, for they sold them to Mussulmen, and those Christians who were jealous of it, and did not like to see the New Testament in their hands, came to me in the Armenian Convent-priests, merchants, peasants, children, poor and rich, so that more than three hundred persons came at once to me, and the members of the Convent desired me to give all my New Testaments and psalters to the charge of the Dragoman of the Patriarch, who carried all my cases of Testaments and psalters in the public street, near the gate of the convent, and in this way I sold 150 Arabic psalters, and fifty Greek New Testaments, in less than half an hour. I gave beside this fifty Arabic psalters, in the presence of Procopius, to a Greek priest, called Petrus Jesus, who will give them gratis to poor Greeks. I was obliged to go the second time to the Rev. Procopius, to supply me with one hundred copies of the Greek New Testament, and the same number of Arabic psalters, the whole of which the dragoman sold fifty-two piastres. That day I got 160 piastres for

the whole. The Dragoman of the Patriarch brought me the money, and told me, that a Mussulman riding upon an ass, passed the gate of the convent, and seeing the crowd of Christians who bought those books, he stopped near the gate and bought one psalter, and sitting as he was, he read it in the presence of all the people. Two Spanish Jews called on me the same day, and the Lord enabled me to preach to them the great doctrine, that Jesus is the Redeemer of our souls-the Son of God

-God over all, blessed forever. April 2, 1822. The Reverend Procopious gave me a letter of introduction to the superior of the Convent of St. Saba, three hours journey beyond Bethlehem; and the Patriarch of the Armenian Convent gave me letters of introduction to the guardian of the Armenian Convent in Bethlehem. and sent Pater Paolo Tiutiungi with me, to whom he consigned the keys to all the rooms of the Convent of Bethlebem, in order that every thing might be shown to me. A peasant of Bethlehem met us on the road, and besought me to give him Arabic pealters and Gospels: when I told him that my trunks were not arrived from Damiatta. he desired me to receive his money, in order that I might not forget to send him the books as soon as they should arrive at Jerusalem, an offer which I did not accept. The superior of the Armenian convent at Bethlehem received me very kindly, and he asked me with a humility which made me blush, the explanation of several passages of scrip-ture. Several of the laity of the Armenian perture. Several of the laity of the Armenian persuasion were present: every one of them believed and expressed the resolution of reading the scriptures every day. Pater Paolo Tiutiungi read the 17th chapter of St. John to his countymen in an old Venice edition of the Armenian Bible. I then went to the place where the babe was wrapped in smalldling clather being in a manner. That he be smalldling clather being in a manner that he be a small of the state of the service o

swaddling clother, lying in a manger—that babe

which by angels was adored. I read on that | Izkorish Stifro, from Eklov, who calls on me every

April 6, 1822. Met with Rabbi Solomon, disciple of Rabbi Mendel, whom I knew when at Caire; he embraced me before all the people. I called on the Caraites, and explained to them cr. xxxi. 31 -34, and read with them Matt. vi. in Hebrew. My mind was very much cast down this day! Alone in this wide world! exposed to manifold dangers in spirit and in body! Lord Jesus, look down from heaven and have mercy upon me, and upon thy poor people Israel! The Easter days have arrived, but I cannot conscientiously go to church, and bow down before so much mockery. I have publicly declared among my brethren according to the flesh, that I consider the ceremonies of the Christians at Jerusalem as idolatrous, to which I never shall accommodate

April 7, 1822. Called on Rabbi Solomon Ben Menahem, who received me very kindly, but declined speaking with me about religion. Rabbi Mendel was to-day more than usually confused and ardent in his arguing, but he nevertheless said to me, that, knowing from myself that I was once a Jew, he would be more kind to me than before he knew it, and that he will sometimes give me an apple to eat, on which I must ask a blessing. I told him that I may do this, for the New Testament tells me, whether we eat or drink, we must do all for the glory of God. I offered then to find the New Testament, and besought him to read it, and write down his opinions about it with liberty : he took it not very readily, but as he has taken it. and promised to read it, I hope that the grace of the Lord will enlighten his prejudiced heart.

April 8, 1822. Pater Paolo Tiutinngi, whom my friends will see in England, spoke to day with me very seriously about the spiritual concerns of his nation, and told me that the English nation may be a great blessing to the Armenian, if they should esablish an English college and a church at Constastinople, and send there a Missionary who preaches the pure Gospel to his nation; and lask, who may be better qualified for a Missionary to the Armenian nation, than Pater Paolo Tiutiungi, after that he in England, by the grace of God, shall have acquired an enlarged experience of the knowledge and love of Jesus Christ, and beside this, the knowledge of the English tongue? Rabbies Solomon, Isaac, and Abraham called to day on me; I argued with them three hours. I visited a sick Jew, at which he was very much rejoiced.

April 11, 1822. Called on Rabbi Solomon .-His wife, Abraham Ben Jeremiah, his son-in-law, and his son Rabbi Isaac, desired me vehemently to turn to Judaism, and burn the New Testaments; to let grow my beard; not to eat swine's flesh, and to marry a Jewess.

I. Dear friends, you know that I love the Jews, but I am now alone with you, and no Christian does hear us; I declare even before you, that I believe Jesus of Nazareth is the true Messiah! I may accommodate myself to you in many things: just as St. Paul and Peter did, I am willing to let grow my beard, to wash my hands before I eat, yea, even perform all those prayers of the Jews which are agreeing with Moses and the prophets; but I must always tell you, that I do not believe I shall be justified before God for performing certain prayers, nor by washing my hands, but by faith in the Messiah, who is Jesus of Nazareth; upon him we must look, whom we have pierced, and mourn. And he believed in the Lord, and he counted it to him for righteousness." I believe in Jesus Christ my Lord and Saviour!

Bathsheba, the wife of Rabbi Solomon. We will give you the books of the Rabbies; read in them and you will be persuaded.

I shall read them with the greatest interest, and acknowledge every thing as truth, which find agreeing with Moses and the prophets; but Christ Jesus is too deeply in my heart; no book can take him out of me : read the New Testament that I will give you, and you will be persuaded that Christ has commanded us to do nothing against the prophets. Rabbi Solomon and his wife. We are now

going to dinner; we beg you to dine with us. With great pleasure. Rabbi Solomon. Wash your hands before you go to dinner.

I immediately did wash my hands. Rabbi Solomon. Perform that prayer which we perform as often as we are washing our bands. I did not remember the contents of that prayer, Rabbi Solomon and his wife. We say thus, Blessed be thou, O Lord, our God, King of the world, who hast sanctified us with his commandments, and hast commanded us to wash the hands. I. I cannot recite that prayer, for the Lord has not given us that commandment, it is neither to be found in Moses nor in the prophets.

form our prayer when we break the bread. I remembered that prayer, and immediately said with a loud voice, "Blessed be thou, O Lord, our God, King of the worlds, who hast brought forth the bread from the earth.'

Rabbi Solomon. Do us the pleasure and per-

After the dinner was over, I said to them, Allow me now to tell you that prayer which I often say at home; and I said in Hebrew, "Our Father which art in heaven, hallowed be thy name," &c. Rabbi Solomon and all the Jews present. Ex-

I. And this prayer is to be found in the New Testament. No answer followed; they reproached me with having hitherlo transgressed the command of Mo

ceedingly fine, exceedingly beautiful.

ses, by not having taken a wife. They cited Gen. i. 29. ii. 18. I replied, that I intend to marry as soon as the Lord gives me a wife, who does not only love me, but the Lord above all. April 16, 1822. Rabbi Reuben, of the sect of

the Hasidim, a gentleman, thirty-six years of age, born at Mohilev, and Rabbi Abraham Ben David lzkooish called to-day on me. He spake very reasonably indeed, and candidly, which quickened my mind again, after my soul had been brough into great sorrow by the obstinacy of Rabbi Mendel. Rabbi Reuben tried to answer to my citation of Genesis xlix. 10. by Psalm lxxxix. 19. to the end of that Psalm. Rabbi Reuben agreed then, although the sceptre of Judah seems to be departed. our hope is still not gone. I convinced him, by God's help, that his argument was not conclusive. Rabbi Reuben himself confessed that it connot be denied that Jeremiah has predicted a new covenant, and a covenant not according to that cove nant made with our fathers. Rabbi Reuben pro mised to call on me every other day, and converse with me for some hours; he accepted with joy a Hebrew New Testament, which he promised to

read with attention.

The young Mordecai Ben Solomon, whose fath er is at present in England, called on me. He is only fourteen years of age, he undertook to argue with me. Abraham Ben David, who is the whole day with me, and is reading the New Testament, became very angry about Mordecai's boldness. I said to him, "Don't hinder him to seek truth." explained to him Isaiah liii. I referred all those Jews who called to-day on me, to Isaiah xxix. 10 -14. 'Zechariah xix. 10. Isaiah xlii. 19, 20. You may easily perceive that Talmudical religion, is. as well as Popery, the mystery of iniquity! May the angel which redeemed me from all evil, bless Israel, and let shine the light of his countenance upon poor Isreal.

April 17, 1822. I called on the aged Rabbi April 17, 1822. I called on the aged Rabbi Joseph, the son of Wolf; other Jews were assembled there. They told me that Rabbi Mendel tried, with some other Rabbies, to pronounce an anathema against those, who should dare any longer to argue with me, but the majority of them declared that they would not in any case take notice of the anathema of the Rabbies. Rabbi Reuden Hasid has declared publicly that he is reading the New Testament to examine it, and to tell me his candid opinion about if.

his candid opinion about it.

April 19, 1822. Abraham, the son of David

day, confessed to-day, with tears in his eyes, that is convinced that Jesus of Nazareth is the Messizh, the Son of the living God, and that he will now speak with his wife and mother about Christ Jesus the Lord. We prayed together to the God of Abraham, Isaac, and Jacob, in order that he may send his grace upon his wife, mother, and brother, that he may enable them to believe in Jesus the Messiah of Israel, the Son of God; We read together longer than two hours in the l'estament, Luke iv. Rom.iv. v. vii. and xith chapters. Abraham read for himself the Epistle to the Galatians, and that of St. Jude.

Michael, a Roman Catholic, called on me this afternoon, and conversed with me about the faith; he seemed to believe and to feel all what I said to him about the true conversion of the heart to God which is necessary to every man.

I remain, yours, &c. Joseph Wolfr.

Domestic Religious Intelligence. REMARKS ON THE STATES OF ILLINOIS AND MISSOURI.

Extracts of a Letter from Rev. E. Hollisten, pub-lished in the Ohristian Spectator. The States of Illinois and Missouri lie between at. 36° and 44° north, and lon. 87° and 94° west, being separated by the Mississippi River. The

population of Illinois, according to the census of

1820, is 52,000, and of Missouri 66,607. The first settlement in either of these States was made at Kaskaskia by French people from Canada, more than one hundred years ago. When the North-Western Territory came into the hands of the British Government in the year 1763, most of the wealthy people removed, the town greatly degenerated, and many elegant houses went to decay. Since it has been under the American Go-

vernment it has greatly improved.

The next settlement worthy of notice was m at St. Louis in 1764, by Mr. Peter De Laclede Liguest. He made his establishment for the purposes of trade, having obtained of the French Authorities at New-Orleans the exclusive privilege of the Indian trade on the Missouri river. According to the census of 1820, St. Louis contains 4,123 inhabitants. It has three printing establishments, each issuing a weekly newspaper, 13 physicians, 27 attorneys and counsellors at law, and 46 mercantile establishments.

The population of these States is for the most part, American. The French population is confined principally to the villages. About one third of the inhabitants are French; of Kaskaskia, one half; and of some other villages, nearly all. Collected from different quarters, and bringing with them different opinions, feelings, and habits, the people have as yet no general character. The state of morals is generally better in the country than in the towns. The charge of profligacy and vice, which has been so often and so liberally made against them, does not belong to them as a people.

The French inhabitants are Catholics. have churches in St. Louis, St. Charles, Portage, Des Sioux, Florissant, Carondelet, Des Moines, St. Genevieve, The Barrens, and New-Madrid, in Missouri; and Kaskaskia, Prairie Du Rocher, and Cahokia, in Illinois. There is a nunnery at Florissant, (which is, however, nothing more than a boarding school,) an ecclesiastical seminary at the Barrens, and a seminary in St. Louis, called the St. Louis College. This last is under the direction of Bishop Du Bourg, and has 65 students. The Bishop has a very valuable library, containing about 8,000 volumes.

The most numerous denomination of Christians that of the Methodists. There is also a considerable number of Baptists, and Cumberland Pres byterians. However we may regard the preachers of these sects on other accounts, they deserve much credit for their zeal and activity; for it must be acknowledged that they have penetrated, and preached the gospel, and disseminated vital piety and christian morality in regions where, but for them, little more would be known of christianity than the name. And although there is reason to lament their doctrinal orrors, and often their extravagant proceedings, yet by their means ' Christ is preached, and I therein do rejoice, yea, and will rejoice.

The Presbytery of Missouri, embracing within its limits the two States of which I am speaking, consists of 16 churches and 4 ministers. The Miisiana, Rev. S. Giddings at St. Louis, Rev. C. S. Robinson at St. Charles, and Rev. Thomas Donnell at Bellevicu. The latter is the only one who sustains the pastoral relation. Beside these, there are, not yet connected with the Presbytery, Mr. Lacy, a licentiate, residing in St. Louis county; Rev. J. Townsend at Edwardsville, and Rev. A. Williamson at Shoal Creek. Some of the churches are small. One has 54, and the largest has 90 members. To supply these churches, at least six more ministers are this moment needed; and then some of them would be supplied, as some are now. only for one half of the time. There are also certain districts in which churches are not yet established, where Presbyterian preachers are immediately wanted. To furnish any thing like a tolerable supply for the country, there must be ten more ministers at least.

A preacher is uniformly received with cordialiy, and welcomed with many expressions of regard His preaching is listened to with seriousness and solemnity, and the kindness of missionary societies acknowledged with gratitude. In several places I met with little companies of Christians, shut out from their once high and precions privileges, and doemed to a long and painful 'famine of the word of God;' they manifested the high value they set upon the preaching of the gospel, by going for the purpose of hearing it, ten and even 15 miles, in cold and unpleasant weather.

The German settlement in the county of Cape Girardeau, is worthy of notice. The settlement was commenced more than 20 years since by emigrants from North-Carolina. Leaving behind them their meeting houses, and preachers, and schools, the consequences are such as might have been expected. I cannot describe them better than in the language of one of their members When we came here we had no preaching, no schools, and we almost forgot what we had learned; the deer were so plenty that we thought of little beside hunting them; and now we are all running wild, these wild woods about."

On one occasion, soon after I arrived in the settlement, I received six applications to preach in different neighborhoods around; one was in writing, aigned by 34 of the inhabitants. The communication is as follows:-

"State of Missouri, Cape Girardeau Co. Aug. 5, 1821." To the Rev. the moderater and other mem

bers of the Presbytery of Missouri."
"We, your humble petitioners, living near the waters of Crooked Creek, being destitute of the Gospel preached amongst us in a way which we in our consciences think agreeable to the word of God, would humbly supplicate your reverend be dy for such supplies of preaching as God in his dy for such supplies of preaching as Ged in his providence may put it in your power to give, as a number of us have been living in this country 8 or 10 years, and have not had the opportunity of hearing a gospel sermon preached without going 15 or 20 miles. And now sira, your compliance will lay us under lasting obligations to pray that the pleasure of the Lord may prosper in your hands. And as we have not as yet any stated place of preaching, we would desire you to appoint the

of preaching, we would desire you to appoint the first sermon at Mr. John Hahn's on the main lead-

first sermon at Mr. John Hahn's on the main leading road near Crooked Creek; and we would conclude by wishing all grace."

Such was the petition, or, in the expressive language of the person who penned it, the supplication of these people, and it speaks volumes on the necessity of education and missionary societies. I need not say that I preached to them as much as

my arrangements would admit, and that adance and conduct evinced that the for preaching was sincore. To other to places still more remote, I was under the

ecessity of replying in the negative.

The population of these States and on cent, is annually increasing, the settle extending, and the field for ministeria of course, constantly widening. Society may be said to be in its infancy; its of the said to be in its infan ter is not yet formed. But it is important member that it is forming. The object of grants to the west is not like that of the parts to the west is not like of Plymouth, the enjoyment of their re-principles. They carry along with then wardrobe, their furniture and utentils-be properly qualified, would have an important ence upon the character and condition of the munity with respect to knowledge, morals at ligion for ages and centuries to come. And o other hand, let those regions be neglected few years only, and if efforts to reclaim then not become hopeless, they will at least require forts augmented a hundred fold. Neglects garden but for a few weeks in the months of the rain, and the sunshine. and the rain and the sunshine will nowish and the rain and luxuriant weeds. Neglect your children in infancy and youth, and they will grow up an you ignorant and vicious. So neglect he sottlements of our country—they will en widely, will become flourishing like outer loved New-England, will increase perhaps be our expectations, in wealth and import ignorance and infidelity and vice, vill eng widely, and grow with equal rapidity, and towering a height. The village which are sists of a few log cabins will become acity its thousands of people, its mansions and bell billiard rooms and its theatre; but no size be seen pointing to the skies, and no 'chund ing bell' sound its nommons to the worshipd The prairies, clothed with verdure and blee flowers, will be transformed by the has industry to still lovelier scenery; but the condition of the people will present, in sin contrast, a scene of barrenness and design Darkness, more terrible than that which Gal as a judgment upon Egypt, will brood ore: wide-spreading regions, and the dark king d triumphantly wave the sceptre of his domin the reprobate population.

Is such to be the fate of a country as love

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nature as was ever warmed by the sun? not believe it. But what is to be done? How are the

tern settlements to be supplied with preads congregations. There are many wealthy per especially in the villages, and they are note able but disposed to contribute liberally for pur ing. In St. Louis, a few years since, when an successful attempt was made to obtain a mini-fifteen hundred dollars were subscribed for support. In one village in Illinois, and when pressure of the times was most severely felt, hundred dollars were subscribed, and is and eight hundred, for the support of a minis These facts completely refute the insinus which has been made, that the desires and efforts of the people do not correspond with the means. A minister of suitable qualification preaching to two or three congregations, we receive a competent support. There are also few places in the country, where a minister m easily be supported, chiefly by contributions in the people, of the various productions of the

There are other places where a minister m support himself by teaching a school. Some have good health and active habits may adopt plan; and by instructing youth as well as pres ing, may be greatly useful. It seems de however, that where there is such a demand the labors of ministers, they should devote be selves wholly to their peculiar work.

And there are other places in which, at prese little can be expected to be done for the sur of ministers. In some, half a support would needed from some Missionary Society; and is

ers, nearly a full support. In behalf the destitute, I would appeal then, Christians, & to ministers—in behalf of thee have begged with tears that I would endeave obtain ministers for them. Ministers can go, t of human nature on the altar of duty; and Christian community at large can -can do more than they yet have done to these ministers as Missionaries to the destitu My brethren, will you leave the little church just planted, to wither and die, the houses of we ship to go to decay, the children and youth grow up in all the wildness of their native fore ignorant and profligate? Will you bid the chi ren of God hang their harps upon the willows down by the rivers in the solitude and gloon their bankshment, and weep when they remen Zion? Ah! What do I seem to hear walled the western breeze from afar? Is it the song gratitude and joy, is it the sweet harmony of people of God in the far distant regions of West? Hark! The accents swell upon the can distinguish the sounds as they flow, plans and mournful,—they come from the soul; shall we sing the Lord's song in a strange in Once we enjoyed the ordinances of the Gospel the land of our fathers; the words of peaces life flowed sweetly from the lips of the nesen of God; our devotions ascended in unism to throne of mercy, and the Redeemer was in midst of us to bless us. Happy days -but in are gone-never to return." Brethren, shallibe.

BOSTON RECORDER.

SATURDAY, FEBRUARY 22, 1823.

DR. MORSE'S REPORT ON INDIAN APPARE The measures that have been adopted will few years by Government, to improve the dition of the aboriginal inhabitants of the com are of course gratifying to every pious and phili thropic mind. Too long have the claims of Indians been disregarded—too long, both for the welfare and our own. Taking possession as did 200 years ago of the inheritance they had ceived from their fathers, and compelling thes the rapid increase of our population to retire in ther and still farther into the depths of the wide ness, it would seem as though the principle our holy religion must have taught us to felle them with our instructions and outreaties, ill bad persuaded them to abandon their wander and licentious habits, for the regular and pead enjoyments flowing from civilization and chira tianity. History however tells a different ba With the exception of a few individual efforts and those too often branded as enthusiastic visionary by the prevalent philosophy of month times—almost nothing has been artempted in within the last few years, toward reclaims; enlightening the sons of the forest. They had been regarded, notwithstanding the brilliant sa cesses of Elliot, the Mayhews & Brainerd, as inch pable of sharing the privileges and pleasures Christian men—as not less untaneable than the beasts taken in their toils, or stricken down with

It is impossible that the Philanthropid should read the story of the wrongs they have endurable their arrows. without mortification at the shameless guilt of their oppressors. It is yet more impossible that the Christian should acquaint himself with the

various sufferings at the hands of white men, and | not mourn over the deeper depravity that stains some of the nominal disciples of Christ, than the worshippers of the Great Spirit, the 'unknown God.' But the time has arrived when these children of nature are engaging in no small degree the attention of Missionary Societies and our General Goremment. Many prayers are ascending to Heaven in their behalf. Many men of fervent piety and high intellectual worth, are consecrating their talents and a portion of their wealth to the great object of emancipating them from the thraldom of ignorance and vice. The civil authorities are showing themselves favorably disposed toward the object, and by the annual appropriation of \$10,000, they are materially forwarding the plans of benevolent societies, and at the same time giving strong encouragement to the efforts of individual charity. A brighter day is dawning on the long neglected

tribes of the west. No one can doubt the expediency of the course pursued by the President, when in order to make the best application of monies entrusted to him by Congress, he appointed an Agent to visit the various Indian tribes within the United States, for the purpose of ascertaining their actual condition in a religious, moral and political point of view. Those comprehensive and enlarged views which can be taken only by gentlemen of intelligence on the spot, are absolutely essential, to the most judicious and effectual appropriation of the limited means created for the purpose of Indian Improvement. And the Report before us, will evince the importance of minute and various information in order to avoid the waste of funds in fruitless experiments. Any means that can be devised for the improvement of Indians, to the exclusion of moral and religious instruction, will ever be radically deficient. It is demonstrated by a thousand facts that to bring them within the pale of civilized society, they must first be brought under the powerful influence of Christian principles. Their savage habits are too inveterate to be subdued by any inferior motives. And to prepare the way for imparting to them religious instruction, so that they shall receive something like a simultaneous impulse in favor of christianity, it is necessary to know as far as practicable the numbers of the various tribes-their extent of territory, the nature of the soil, the climate, their mode of life, customs, laws & political institutions-with the character & dispositions of their most influential men. These subjects are all noticed in the Report and enlarged upon by a detail of facts in the Appendix. The number of schools already established among the Indians, their position, the number and character of the teachers, the number of scholars of each sex, the plan of education, with the degree of success that appears to attend the respective schools, and the disposition which appears to exist in the tribes, and with their chief men, to promote among them education and civilization, are noticed also. The subject of Indian trade is taken up, and the system that has heretofore been adopted, is represented as injurious both to the moral character of the Indians, and to the relations they hold to the United States. On the whole we cannot but regard this as a work of much merit, and well calculated to enlighten the public mind on a subject that is fast increasing in interest, and which will never cease to urge its demands on the Christian community, till every aboriginal tribe within the limits of the country shall be erangelized. There is sufficient reason to believe that no insuperable difficulty exists to the plan of merging the Indian population in our own-bringing them under the salutary influence of our laws and institutions-inducing them to surrender their distinct existence, and incorporate themselves with us as members of our great commonwealth, entitled to all its privileges. They only require the efficient support of well regulated missionary establishments among them, for a few years to effect an entire revolution in their habits-their children and youth, when instructed, will lay saide the customs of their fathers, for those more

that they will ever be resumed. The volume contains about 500 pages-a mass of facts well arranged, that ought to be in the posion of every one who is willing to do what he m, for the spiritual and intellectual improvement

RELIGIOUS SUMMARY. The Lord Bishop of Gloucester, is president of Society, recently formed in Gloucestershire, lexiliary to the London Jews Society. In conion with this, a Ladies' Association is formed, which her grace, the Dutchess of Beaufort is ness, and the Hon. Mrs. Ryder President. A new Auxiliary to the same Institution, was ed at Derby, about the last of November, and collection on the occasion, amounted to £68. -Mr. M'Caul, from Poland, has returned to agland to receive ordination.—At Dresden. ital of Sazony, an association was formed moting Christianity among the Jews, in Juast. The means it will exclusively employ, the sending out of qualified preachers, the disation of the Holy Scriptures in, the Hebrew other languages, and the distribution of such works, as clearly prove Jesus to be the The concerns of the Association are coned by a Committee, composed of the members o first united together for the object; Dr. Amfirst Chaplain of the King, is at the head of Committee, followed by privy Counsellors, ters of state, &c. The labors of the Comare gratuitous. Rev. Mr. Leonhardt is ry; Leonhards, Treasurer. Branch Sociare contemplated, and correspondence will red into with Societies and Associations in places, having the same object. --- At Detcounty of Lippe, Germany, the friends of version of the Jews, have been persecuted he civil authorities, and their Association dissolved. Their missionary, Petri, was ted to appear before the Court of Police, lothing could be imputed to him and he was ged. Within a fortnight after these vioceedings, the society was re-organized, by to belonging to the neighbouring Prussian s, and will be received as a Branch of the ociety, which has the sanction of the king. The London Jews Society has been applied matance, in forming an asylum for convert-

ed Jews. Their reply is, that their rules entirely | en the front of those persons' houses with are nefopreclude them from giving any part of their funds to the temporal support of Jewish converts; but that they will readily advance the spiritual welfare of such a colony, by the grant of books and by missionary exertions .- Mr. Marc, of Frankfort, is proposed as President of an institution which is contemplated, for the instruction of christianized Jews at Stockholm, on the estate given to this use, by Count Von der Recke.-The British and Foreign Bible Society, has 291 Auxiliaries, & 438 branches.—There are 56 Continental European Bible Societies with a great number of Auxiliaries & Branches; the Hanover Society has 23, the Prussian 38, the Wurtemburg 44, the Paris and Netherlands upwards of 50 each, the Sleswig Holstein 118, and the Russian 196. The issues of the last year at home and abroad, in connexion with the British and Foreign Bible Society, amounted to 610,723 copies of the Bible and Testament; the total issue from the beginning, has been no less than 6,056,306 copies .- A Ladies' Association has been formed in London, for the especial purpose of supplying suitable articles of clothing to the female negroes in the West Africa and West India missions. Many ladies of rank have enrolled themselves among the members. Mrs. Fry and other ladies have presented clothing made by the female convicts at Newgate. -- Sir Henry Blossett, who has proceeded to Bengal, as chief Judge, has assured the Committee of the Church Missionary Society, that he will lend every assistance in his power, to their object in India, and has given a pledge of his sincerity, in making himself by a liberal contribution, a Life Governor of the Society. - The Church Missionary Society, has 40 stations, occupied by about 90 Europeans .- Of native laborers there are about 160. In their schools, there are of adults & children, about 10,-500. Churches have been built in various places, & every year converts are added to the Lord .-A daughter of the late Rev. S. Pearce, of Birming. ham, has embarked at her own expense for Calcutta, to assist in the female seminary recently es tablished there, in connexion with the Baptist mission .- Rev. Mr. Ward's " farewell letters," as many of them as relate to missionary concerns, are in a course of translation into the Welsh language, for the use of the principality. - The London Religious Tract Society have distributed gratuitously, 60,000 copies of a Tract " on prayer for the outpouring of the Holy Spirit." The last year they published 30 new tracts. --- The gentleman who visits the shipping in the port of London, for the purpose of distributing Tracts, reports that he visited between 1100 and 1200 ships during the past year .- In three instances only were they refused, and in nearly all they were received with thankfulness .- Among the Catholics in France, De Sacy's version of the scriptures is distributed; 30,000 copies were printed the last year. Bible Associations in Holland are flourishing, and the scriptures are coming into use in schools .- The Netherlands Bible Society have aided Professor Van Ess, by a grant of £300; the Serampore Missionaries by £300 more, beside other grants to Societies in the east .--- A peasant in Germany, made a donation of \$50 to the Osnaburg Bible Society, accompanied with the following note. "Because I, Caspar Herman Westerfieldt, have been married to Maria Heinkers, and God has blessed our industry, I wish to give these \$50 to the Bible Society for us both."-At Halle, the 12 presses of the Canstein Institution, are constantly kept in full employment, notwithstanding the various cheap editions of the Bible published in Germany .- Dr. Pinkerton says, " true religion is again rising triumphantly from under the pressure of infidelity, in Denmark. A delightful change is observed among the Theological Students at the University."-Archbishop Rosen. stein, Primate of Sweden, stated to Dr. Pinkerton that it was a rare thing to find an adult that could not read in that country :- this is ascribed to the laudable efforts of the peasantry to instruct each other: the mother of the cottage family, is usual. congenial to cultivated minds; and when these ly the instructress of her offspring. In Sweden as loms are once laid aside, there is no danger well as in Denmark, the effect of Bible Societies in destroying infidelity, is very manifest .--- Most of the Missionaries and settlers, if not the whole number, have been obliged for the present to quit New-Zealand. Shunghee dreams and talks of nothing less than the subjugation of the whole Island and its Chiefs to his sway. He has actually issued a mandate to some of the Gentlemen of the Missionary body prohibiting their departure from their present places of residence, on pain of the consequences, lest they should impede or obstruct his measures .- Rev. T. H. Squance, Methodist Missionary at Negapatam has been obliged to quit his station from ill-health, and reached England in Nov. last .- The Georgia Baptist Association, embraces 37 churches, containing 2988 members. It appropriates its donations to the Columbian College, for the education of pious young men for the ministry. It has appointed the Friday before the first Sabbath in May next as a day of fasting, humiliation and prayer for a revival of religion .-' Zion's Herald' states, that within 3 years there have been added to the Methodist communion in "Hudson river district more than 2000 souls; that 600 members have been received on Jefferson circuit within 16 months, and 200 on Coegman's circuit since the last annual conference."----A Jews Society has been formed in Portland recently, of which Hon. S. Freeman is President, Rev. A. Rand Treasurer, Rev. T. B. Ripley Corres. pending Secretary, and Rev. T. M. Smith Recording Secretary. "The Society is not Auxiliary to the American, but will probably convey its funds to their eventual destination, through the Treasury of that Society .- Miss Asenath Bishop, of Homer, N. Y., having been appointed by the United Foreign Missionary Society as a Missionary School Teacher in the family of Rev. Mr. Harris at the Seneca station, was consecrated to the work publicly Jan. 17. A very eloquent and impressive address was delivered on the occasion by the Rev. Mr. Keep; and the deacons of the church in behalf of the brethren gave her the right hand of fellowship .- A Bible Society,

auxiliary to the American Bible Society, was

formed at Maysville, Kep. in Dec. last .- In the

General Summary of the Richmond Visitor, is

stated the following fact and inference. " It is

common in Turkey, by way of reproach, to black-

rious for tale-bearing, or propagating falsehoods. If that were the case with us, what'a dismal figure some of our houses would make !"-- The Protestant Episcopal Missionary Society of South Carolina, expended in the year 1822, the sum of \$2,680, in the support of the ministry in several country parishes and in other missionary purposes; a mission has been re-established at Cherawunder, the charge of Rev. Mr. Wright; missions at Christ Church, Columbia, and in the Parish of St. Pauls, Pendleton, continue. 51 Bibles have been distributed, and 252 prayer-books, beside considerable quantities of other small religious works. The Society supports two young men in a course of academical education for the ministry at Yale College. The Library of the Society has received an addition of 101 volumes during the year, making the total present number 784. - In Cumberland County, Penn., there is a Theological Library of 230 volumes, from which any inhabitant of the county who is not a subscriber may take a book by paying 6 1-4 cents per mouth. Governor Wolcott, of Conn. has appointed Friday 28th March next, to be observed in that State as a day of Humiliation, Fasting and Prayer .- Dr. Milne died at Malacca, May 27. He was employed by the London Missionary Society, & his labors have been very arduous. Dr. Taylor, formerly a Missionary of the same Society, died at Shiraz, Dec. 1821. Mrs. True, wife of a Missionary, died at Malacca, June 1 .- The ship Thames, with the Missionaries on board for the Sandwich Islands, was spoken 24 days out-all well.

THURSDAY, 27TH FEBRUARY.

It was mentioned in the Recorder of last week that many friends of Zion in different parts of the country, have agreed to set apart THURS-DAY, the 27th of this month, as a season of Fasting and Special Prayer to God, that he will pour out his Spirit on the Colleges and Academies of the country in a more powerful manner this year than ever before."

None who believe in the efficacy of prayerone who bear in mind the intimate connexion between our literary institutions and the state of our churches generally-and none who have observed in the history of the Church, the happy influence of union among Christians in their supplications for particular blessings, can fail to approve, nor, we would hope, to unite in the proposed concert for our Seminaries of learning. These are fountains whence streams issue every year to make glad the city of our God, or else to convey barrenness and desolation through the land. Those who are praying earnestly for the diffusion of truth and pie. ty therefore, need not be reminded, that by obtain. ing spiritual blessings for our Colleges, they secure the object of all their prayers. Sabbath morning concerts have been maintained in many of our literary institutions for several years-and they have been happily instrumental in preserving alive the spirit of devotion among the pious students, and also an active zeal for the conversion of the impenitent around them. The design of the proposed season of fasting and prayer next week, is to strengthen their hands-to encourage their hearts, and to engage the attention of their sinful companions, by showing them that a deep interest is felt in their conversion to God, by the great body of the American churches.

Let every Christian then, of whatever station in society, regard that day as set apart by the consent of his fellow Christians, for the special pure of imploring the effusions of the Holy Spir on every seat of learning through the land ;-and, let every one humble himself before God for his own sins, and for the sins of the Church-and plead with the spirit of the wrestling Jacob for a blessing on those who in future years will be destined by their literary endowments to exert a commanding influence over the moral and religious condition of millions of mankind.

Let the promise of God be remembered: WHILE THEY ARE YET SPEAKING, I WILL HEAR.'

BOSTON.

We continue our request to the Churches of Massachusetts and New-England, as well as to Christians throughout the Union, who feel a lively interest in the religious prosperity of this Metropolis and the adjacent country, that they will be unceasing in their prayers to God for us. He, who heareth prayer, tells us, in the explicit language of his providence, unless we greatly mistake, that he has designs of mercy towards us-Yet, he says " for all this will I be inquired of by my people, to do it for them." This is the common cause of all Christians; of all who believe in the Depravity of man and the necessity of Regeneration, who build their hopes on the Deity and Atonement of Jesus Christ, and who feel the absolute necessity of the Divine influences of the Holy Spirit to renew the soul. Last May the Congregational Clergy of this Commonwealth voted to recommend to their Churches to set apart a season every week to pray for Boston, that God would pour out his Spirit on this city. The season then fixed upon was Saturday evening. Since that time, facts occurring before our own eyes, teach us that earnest prevalent prayer has ascended, & still ascends, for this place; and that there is no attribute in the Divine Mind, which can lead him to refuse his children when they ask for the Holy Spirit. We here speak to our brethren of the Baptist, Presbyterian, Episcopalian & Methodist as well as Congregational Churches. We have here, Brethren, all of us, one common interest—the glory of Christ, and the salvation of the souls for whom he died. We assure you that your prayers are not in vain. The cloud, which a little time since was like a man's hand, is extending; and we think we can hear the sound of abundance of rain. Let your prayers brethren be without censing .- Let Christians in Boston at this time be prostrate before God, Let them be full of faith, and may God see in every one of them a practical conviction. that this work is " not by might, nor by power, but by the Spirit of the Lord of hosts!"

" RELIGIOUS ASSOCIATION."

pamphlet under this title has been published in a few weeks in this city, which we consi der worthy of very respectful notice. Its object is to remove an impression that has been made by is to remove an impres some means even on the minds of not a few pio individuals, unfavorable to other meetings ligious improvement, than those regularly held in churches on the Sabbath. It is shown clearly

that the spirit of picty has most prevailed where these associations have been formed, and main-tained; that they are favorable to Christian order, fellowship and love: that no other than incidental evils can be anticipated from them, and that the few incidental evils that may arise, form no solid objection to them. Those whose opinions and feelings have ever been in unison with the author's, cannot fail to be gratified with the good sense and piety he displays in maintaining his cause; & those who have hitherto confounded meetings for prayer, and conference on religious subts, with being "righteous overmuch," bably find themselves shaken, and, we hope, induced to review their opinions, and yield to the convictions which the author would urge upon

" Misslatement Corrected."

An article under this head appeared in the Essex Register of Feb. 6. which we have been requested to notice. We do it with reluctanceecause we really feel that such publications as "Plain Truth" and the "Christian Philanthropist," are unworthy of a single moment's attention. There is so much vulgarism, impudence and barefaced falsehood in both of them, that one knows not whether to smile at the folly of the self-complacent Editors, or to weep over such thoroughwrought demonstrations of the fact, that men are still " under the power of Satan."

The statement of "Plain Truth" and its Sancho, is this in brief:-that Mr. Goodell in a journey to New-Orleans for his health, expended from the funds of the American Board of Commission ers for Foreign Missions, the sum of \$1,707, 67;the authority quoted for the statement, is the Mis-

sionary Herald.

The facts are these as stated by the Missionary Herald of Nov. last-page 367 .- The expenses of the late Corresponding Secretary, undertaken for the double purpose of seeking the restoration of his health, and visiting the Missionary stations among the Choctaws and Cherokees, amounted to \$362 79. The expenses of Mr. Goodell as an Agent of the Board in travelling nearly 8000 miles, and spending 72 weeks preaching and receiving donations-amounted to \$342 88 .- We have no further remarks to make on the subject, except that a coachee which forms one item of \$200 in the expenses of Dr. Worcester, was presented to him by a generous friend to the cause, because the ill health of the Dr. would not permit his travelling in a waggon. This gift, was reported as a donation to the Board, and credited accordingly; of course, it must be charged as an expenditure. At Dr. W.'s death, the coachee and horses were left at Brainerd, and disposed of for the benefit of the Board .- Those who read the "Philanthropist" or "Plain Truth," may learn hence how much confidence is due to any of their statements of facts concerning Missionaries.

POLITICAL SUMMARY. FOREIGN. The last accounts from Madrid repeat the asser-

news relative to the cause of the Greeks. The

makes the number of ships lost by the Turks amount to 21, of which 7 are large ships. The Admiral's ship and two frigates became the prey of the flames. Two other frigates and thirteen corvettes, brigs and galliots were cast away or driven on the coast of Asia, between Cape Phonias & the harbor of Pacha Leman. Two other frigates, dismasted, were abandoned to the mercy of the winds, the hulls of which were saved by the Greeks, who took possession of them. While the Grand Turkish fleet entered the port of Constantinople, to winter, after its losses, the Greeks rejected every idea of repose, and spread their ships over the seas of the Levant. The Ipsariots are cruising off the Dardanells. The Hydriots in the waters of the islands of the Cyclades. The Cassiots are about Candia, extending themselves even to Cyprus. A division is stationed in the Gulph of Argos, and blockades Napoli di Romani. Another division is off the coast of Epirus, to keep the thanians in order. A third is in the G tras, and is occupied in transporting to Missolonghi 3000 men from the Peloponesus. The Greeks complain bitterly of the conduct of the Austrians, which they allege to be Anti-Christian. They even assert that the Austrian vessels have injured them more than the Turkish fleet, and the fleet of the Corsairs. This latter only presented itself twice this year before some of the besieged places; while the Austrians, protected by their flag, sail continually over those seas, and along the coast of Greece, to re-victual those places .--- A Paris paper of December 24th, announces a courier from Mahon, bringing intelligence of the 20th Nov. that an American arrived there with information from Algiers, that an Algerine squadron was on the eve of sailing to act against the Spanish flag .- The Levant company have opened a subscription for the sufferers by the earthquakes in Syria. According to information from Mr. Baker, the English Consul at Aleppo and Antioch, every town, village, and detached cottage throughout one third part of Syria, were, in ten or twelve seconds. thrown down by a violent earthquake. Twenty thousand of the inhabitants, at the lowest compuation were crushed to death in the ruins, and a great number wounded. The alarm and distress of the survivors were beyond all description .-They were already suffering from diseases, resulting from want, & exposure to the weather; & it is impossible to conceive all the misery, which it appears they are doomed to suffer in the winter.

—It is reported in England that his Majesty is
to be married to one of his subjects, but the royal bride is not designated. - A subscription is set on foot in London to raise a monument to Canova, the celebrated sculptor, ——A large monument to the memory of Mr. Percival has been erected in Westminster Abbey. It represents him falling at the moment of assasination. Bellingham, his assasin, is introduced.——A London paper says that a very extraordinary fish of the Sole kind was lately taken in the Edee, at Rock Liffe. It was formed alike on both the upper and under parts, that is, the belly could not be distinguished from the back; and it was furnished with two pairs of fins and gills, and four eyes; the mouth as usual .conspiracy to murder the Marquis of Wellesly, Lord Lieutenant of Ireland, has been discovered and several persons, charged with being concerned in the attempt have been apprehended in Dubin .- News from Venice confirms the report of the rebellion of the Turkish garrison at Rhodes It was composed of Asiatics, who have massacred their commanders. According to the latest news from Turkey, the Asiatics entered Constantinople, but the Janizaries repulsed them with loss, in con

There is a spring in Herkimer County, (N. Y.) water, never rising nor falling; and what is most remarkable, always about 24 hours before a storm. the spring grows muddy, and continues so from 4 to 10 hours, according to the power of the storm approaching. The spring has been known for many years and whenever it grows muddy the inmany years and whenever it grows muddy the in-habitants predict a storm with certianty.—A young woman residing at Stone-house, (N. Y.) feturning home with her brother, who carried in his hand an Indian barbed dart, dipped in poison, entangled it in her clothes, and in their endeavours to extricate it, unfortunately grazed her hand so slightly as not to be noticed at the time;—After a few hours had elapsed, the fact was discovered, by the violent effects produced, strong applications

sequence of which there was a civil war between the Aga of the Janizaries and the commander of

DOMESTIC.

were immediately applied to counteract the poison and though it is some time since this accident oc-curred, she has not got the use of her hand.—The Boston Mail-Coach was upset on the 8th inst. near Mitchill's Mills in Portsmouth, (R. I.) in consequence of a fright taken by the horses. the parsengers were injured, except Mrs. Smith, and Capt. Cranston; the latter seriously, having his collar bone broken, besides receiving a severe contusion on the side .--- A woman, named Lavina Haskins, of Freetown, has been arrested in New Bedford, for having counterfeit bank bills, of \$10 on the Merchants Bank in Providence. The woman had her son, aged 12 years assisting in her criminal proceedings.—It is contemplated to establish a House of Industry at Baltimore, \$17,500 towards defraying the expenses have been raised by a lottery, and \$2,000 by voluntary subscription, and a building lot has been purchased .--- A gang of counterfeiters have been apprehended in Kingston, N. Y. About \$1500 was found in their possession: 5 different banks .--- A wooden factory at Northampton belonging to J. and C. Cooks was lately destroyed by fire, with all its contents-loss estimated at 12,000-no insurance. The powder mill of Mr. Samuel Trotter, near Lexington, Ken, exploded on the 21st ult. Mr. Geo. Frame, who superintended the works, was so much injured by the shock, that he died the next day. -- A son of Mr. Oliver B. Wells, of Hebron, Con. aged two years, died on the 2d inst. in consequence of having been shot by a lad, while snapping a gun, which he supposed not to have been loaded A robbery was lately committed by two culprits in the house of Mr. George Cramp, of Philadelphia. The family were all from home, except a daughter of Mr. Cramp, who alarmed the neigh-bours immediately after the robbers left the house, when they dropped their booty and made off .emberton Binns, son of alderman John Binns, Editor of the Philadelphia Democratic Press, aged 13 years, lately fell into a hole, while skating, and was drowned. --- By a Bill, reported to the House of Representatives, it seems that Congress intends employing the troops of the United States in opening, in the territory of Florida, a road from the vet St. Mary, to the old town of Smyrna, and a road from St. Augustine to Pensacola .- A person.cz lling himself Ebenezer Lewis, has been committed to jail in Woodbury, N. J. for offering at the State Bank, at Camden, a note on the Farmer's Bank, of N. J. altered from one to twenty -Two men, Edward Patterson and Archibald Adams, have been apprehended in St. Lawrence county, charged with passing five dolar counterfest bills, on the bank of Montreal .-Several mad dogs have appeared in the neighbourhood of Stockbridge, Mass. and it is said that two or three men, besides several animals, have been bitten .- Two children were lately bitten by a mad dog, at Swanton, Vt. -- A smart shock of an earthquake was lately felt at Palmyra, Ontario co. N. Y. on the 10th inst. Its duration was about one minute, and the noise resembled that of distant thunder .- Prince Paul, of Wurtemburg, has arrived at New Orleans, and intends to make tion that a treaty of alliance between Spain and the testr of the United States. He is the first per-Portugal has been concluded, and that 8000 Porsonage of his rank, who, without being forced by tuguese troops are to enter Spain, and be placed at the disposal of government.—A vessel late political circumstances, has come to this country, for the purpose of obtaining correct information from the Archipelago has brought very favourable respecting it .--- A young eagle was caught a few days since, at Oxford, Conn. in his second atnaval victory is said to be much more important tempt to carry off a lamb. His wings, when exthan was at first announced. The last report retended, measured over seven feet .ceived by the Admiralty at Hydra, Nov. 25th stage between Annapolis and Washington city, was on the 4th inst. thrown off the Queen Ann bridge, a perpendicular height of between twenty and thirty feet. One of the horses was killed, and the driver so much hurt that his recovery is doubt--At Troy, N. Y. the 7th inst. the thermometer stood at 22 degrees below zero. --- Commodore Porter's squadron against the pirates, railed from Norfolk on the 12th inst .- A cotton and woolen factory, owned by Mr. D. Avery, and situated at Meredith, N. H. was burnt on the 12th inst. Seven young women were at work in an up; ar story at the time, and being precluded other means of escape, six of them leaped from the windows, a distance of 30 feet, and were all severely injured. The other was taken from a small window by means of a ladder, almost suffocated. Loss estimated at between 25 and 30,000 dollars, of which only \$4000 were insured. CONGRESS OF THE UNITED STATES.

Senate .- A report has been made unfavourable the petition of the Massachusetts Directors of the Association, called the New-England Mississippi Land Company .- An amendment to the Constitution, giving Congress a power to adopt and execute a system of internal improvements has passed to a second reading .- A bill passed to re gulate the commercial intercourse between the United States and certain British colonial ports.

House .- Little business of general importance has been completed within the last 8 or 10 days. Mr. Fuller, from the Committee on Naval Affairs made a report on Rodger's Marine Railway, or inclined plane, in favour of it, and introduced a resolution for appropriating the sum of \$50,000 for the purpose of constructing a dock and wharves for building and repairing vessels of the U. States at Washington. The New Traiff Bill has been warmly debated, but no decision obtained at the date f our last accounts.

DEATHS.

In Boston, Mr. Timothy M'Carthy, aged 32, a native of Ireland; Mr. Charles R. Savory, 33; Reberca Plaintif, 28; Mrs. Desire Leach, wife of Mr. Thomas Leach, 63; Mrs. Lucy M. Ingalls, wife of Dr. Wm. Ingalls, 38; Mr. Jacob Amee, jun. 19; Mrs. Maday Wheeler, wife of Mr. David W. 22; Mr. Wm. Brown, 34, son of Mr. John B. of Jay, Me.; Phebe J. Adams, daughter of Capt. Leban A. 5; the widow Ruth Barrett, 81. In Charlestown, Mrs. Mary, wife of Mr. Alex-

ander Geddes, 57; John, the only child of John R. Bowes, 3 mo,—la Cambridge, master William, son of Rev. Charles Lowell, 10; Mrs. Roxana, wife of Mr. George Bate, 26 .- In Needham, Mr. Moses Fuller, 73 .- In Salem, Mrs. Jerome, wife of Mr. John J. 40 .- In Ipswich, Mr, Stephen Lord, 54.—In Granby, Jesse Davenport, 16.—In Providence, Mr. Noah Howe, 36, formerly of Boston .- In Haverhill, Mr. John Corliss, 82, a soldier in the French war in '58, and in the American Revolution:- In Pembroke, Mr. Job Turner, 72. Braintree, very suddenly, Mr. Gideon Denton, 35.—In Plymouth, Mr. David Holmes, 73.—In Kingston, Mr. Elijah Faunce, 68.—In Harvard,

deacon Reuben Whitney, 60.
In Providence, Mr. Thomas Cooke, 54.—In Stetson, Me. Capt. Daniel Matthews, 60.

NEW BOOKS.

THIS day published, and for sale by S. T. ARMSTRONG, No. 50, Cornhill, The New Testament, with References and a

Key Sheet of questions, historical, doctrinal, and practical; designed to facilitate the acquisition of Scriptural knowledge, in Bible Classes, Sunday Schools, common Schools, and private families. By Hervey Wilbur, A. M. Fine paper, bound and lettered 75 cts. \$7,50 per doz.—Common pa-

per, bound, 50 cts. \$5 per dozen. Do. half bound 37 1-2 cts. \$3, 75 per dozen. The above work is highly recommended by Rev. Dr. Griffin, Rev. Dr. Mcore, Rev. S. E. Dwight, and Rev. Chester Dewey.

Also, recently published and for sale as above, Bishop Horne's Commentary on the Book of

Jahn's Biblical Archaeology, translated from the Latin, with Additions and Corrections. By Tao-mas C. Upuan.—Price, \$3 Life of Rev. Thomas Scott. 2d American Edi-

Milnor's Church History, 5 vols. with an original Index, \$9. Sermons by Rev. Henry Martyn, \$1, 25. Brown's Philosophy of the Mind, 3 vols. \$1 Do: on Cause and Effect, 1, 62 1-2.

For the Boston Recorder. THE ORPHAN'S PLAINT.

Oh hast thou not seen, when time was thine, And the blossoms of childhood bloom'd for thee. The tear of joy on the eye-lid shine Of a mother that lov'd thee tenderly? If thou hast-then think not that joy is mine-For my mother's eye-lid has ceas'd to shine.

And hast thou not mark'd thy parent's breast, To throb at the pressure thy head has giv'n, While she pray'd that thy slumbers might give thee rest,

And if death were near-thou might wake in Heav'n?

Then think not my joy is as thine complete-For my mother's bosom has ceas'd to beat. And hast thou not had, when thy heart was light,

A father's precepts impress'd on thee, And mark'd how affection's eye grew bright, As he taught, and look'd, and smil'd on thee? Then think not my happiness equals thine-For my father sleeps when the moon-beams shine. And hast thou not felt, when thou cam'st at

To bend in pray'r, at thy sister's knee-How sweet was the kiss by a sister giv'n, As her lip on thy cheek press'd tenderly ?-Then think not I have in thy footsteps trod, For my sister's spirit has sought its God .-

But yet though the orphan's heart can weep, He still has a consolation here-For the grave is the place where the mourners

And the grave will dry the mourner's tear .-Then weep not-my spirit with God shall be-And my mother again will smile on me. w.P.X.

MISCELLANY.

NEW ENGLAND TRACT SOCIETY. For the Boston Recorder.

MR. EDITOR, -In view of the increasing inter est excited in Auxiliary Tract Societies, as pro moting, at the same time, the interest of the peo' ple among whom they are formed, and of the Parent Society--thus accomplishing two important objects at once-I am induced to forward the following suggestions.

As to obtaining Tracts for an Auxiliary Society, the first inquiry to be made is, whether it is convenient to send for them to the General Depository in Andover, Mass., directing to Flage & Gould, General Agents. If so, they may be obtained at ten per cent discount from the usual rate of ten pages for a cent. If it is not convenient to send to the General Agents, inquiry should be made for the nearest Depository, information of which may be found in each of the Society's Reports, or in the Recorder for Dec. 14, 1822.

The Auxiliary Society will be a blessing to every town or parish, where it may be formed.

TRACTS, in any family or neighborhood, will cause the Bible and the preaching of the Gospel to be valued. They will promote the keeping of the Sabbath, temperance, and order. They will defend the child from temptation; and, as we may confidently hope, will be the means of saving many souls.

What Purent, who has the culture of immortal minds committed to him by God, will not wish to furnish them with Tracts? These children are hereafter to be heads of families, and to train up other children, either for happiness or for wo. And while he is receiving into his own family these heralds of salvation, let bim not forget those children who are destitute; but supply them, and their parents, and instructors, with Tracts. In Schools of all descriptions, Tracts, given as a re ward of merit, will accomplish great good.

What Young Man, who expects to live when the children around him shall direct the civil and religious concerns of his own town, will not lend his aid in forming an Auxiliary Tract Society? What Female, who loves her Saviour and im mortal souls, can withhold her exertions?

But if an Auxiliary Society is to be formed some one must present the subject to those around him. And will not that individual, whether Male or Female, into whose hands this sheet has fallen in the Providence of God, engage in promoting this object? And shall it not be done now! Whatsoever thy hand findesh to do, do it with thy might." "The night cometh in which no man can work."

The first thing to be done, is to agree with a few friends in adopting a Constitution; and securing a proper Agent, who will consent to bear the burden of this Society. Let the name of this Agent be inserted in the Constitution, and the names of these friends affixed to it; and then let 10, 20, 50, or 100 additional subscribers be obtained. The sum constituting membership should be small, so that all, of every age and station, and circumstance in life, may put their own hand to this good work. Parents will find special advantage in encouraging several of their children to subscribe in their own name.

One active Agent will transact the business of the Society, better than a large Committee. He will receive the annual payments, and deliver to each subscriber his portion of Tracts, without depending on meetings of the Society, which many often cannot attend; and which will never be necessary, except to appoint a new Agent, or to transact some special business.

As the Tracts, both unbound and bound, are furnished so nearly at cost, it is necessary that the Agent should pay for them on delivery. bers will, therefore, make their payments early; and at the same time specify the Tracts they would wish to receive, that they may not have the same twice. Many will doubtless prefer to take he numbers in order, that they may thus obtain a complete set.

For the convenience of all persons wishing to

form an Auxiliary Society, the following is pre-sented as a CONSTITUTION: We the undersigned, desirous of promoting the interests of the NEW-ENGLAND TRACT SOCIETY, and of religion & good morals in our own vicinity, form ourselves into a Society Auxiliary, by agree ing to the following Articles.

Art. 1. This Society shall be called the Aux-

ILIARY TRACT SOCIETY OF Art. 2. Each subscriber of 25 cents a year

shall be a member. Art. 3. Each member shall receive two thirds of the amount of his subscription in Tracts; and the remaining third, shall be annually transmitted to the Treasurer of the New-England Tract Society. Thus each annual subscriber of 25 cents, will receive each year 166 pages of Tracts. And each

annual subscriber of 75 cents, may receive each year one volume of Tracts bound. Art. 4. The business of this Society shall be conducted by an Agent. Art. 5. The time of annual payment shall be the first Monday in

The Agent, till the Society appoint another,

COMPASSION FOR THE JEWS. During the past year, as the writer of this article was walking out one morning in the town of Swho observed to him, that she wished to direct his attention to what she considered to be an important subject, viz. the conversion of the Jess. She declared that she felt deeply interested for them, insomuch that they were almost the last thing upon her mind at night, and nearly the first thing that she thought of in the morning. She observed, that she had been out a washing, to get observed, that she had been out a waning, to get a little money to enable her to join a society form-ed for the conversion of the Jews. She entreated me to pray for them, and to exhart others to do the same. Christian, "go then and do likewise,"

For the Boston Recorder. REFLECTIONS on the American Education Society.

MR. WILLIS,-The Seventh Report of the American Education Society, which was published in a late number of your paper, contains a narrative of many very interesting facts. I perused it with deep interest, not only in reference to the facts which it relates, but especially as exhibiting one of the 'signs of the times' in which we live. On laying it aside, I fell into the following train of reflections, which if you think proper you may lay

My thoughts fixed on the single fact, that this Society, during the short period of its operations, "has afforded assistance to three hundred and fifty-four young men," of " hopeful piety and promising talents," in obtaining an education for the Gospel ministry; most or all of whom must otherwise have remained in private life. I considered it probable, that of this number, thirty-five or forty might be removed by death, or in other ways fail of entering the sacred office. But that the allowance might be sufficiently large, & the number be reduced to a more convenient form, I supposed that only three hundred of the whole num ber should ever actually engage in preaching the Gospel. Passing by all the good of which, in various ways, they are instrumental, while obtaining their education, I supposed that one-tenth might probably become Missionaries, who should 'go far hence to the Gentiles,' or to the ' lost sheep of the house of Israel;' and that the remaining two hundred and seventy, would become Missionaries to the destitute in our own land, -be settled as pastors of churches, or labor as evangelists in

the Gospel vineyard. I supposed also, with ordinary success, (and who would calculate on less from the labors of such men,) that, besides feeding the Church of God, each individual on an average might, during the whole period of his ministry be an instrument of "converting an hundred sinners from the error of their ways." Thirty thousand souls, for whom Christ died, converted and saved by means of the American Education Society!

I reflected on the value of a single soul-on the price paid for its redemption-on the amount of misery prevented, & of happiness secured-on the joy of saints & angels over such a multitude of re-penting sinners. I considered also the moral influence which the Gospel faithfully preached by 300 well instructed ambassadors of Christ would have on society. The 'dark places of the earth' enlightened—Churches gathered & built up—Divine ordinances administered—Christians edified and comforted-a spirit of benevolence and of prayer promoted-error refuted and vice restrained. thought of the rising generation growing up under an evangelical ministry-taught the fear of the Lord and trained up in habits of piety and virtue. I supposed it probable, that out of the hundred converted by means of each Beneficiary, four would devote themselves to the Lord in the work of the ministry. Twelve hundred heralds of salvation preaching to as many thousands of the succeeding age, the unsearchable riches of redeeming mercy! Among their congregations I beheld revivals of religion, the converts of righteousness multiplying, and Gospel ministers arising to publish the glad tidings of the Kingdom of God to perishing immortals around them, while the present patrons and friends of the Education Society were rejoicing in their success and mingling their praises with millions of kindred spirits before the throne of God and the Lamb The view was enrapturing. The widening prospect was already too extensive for human vision. The waters increased in breadth and depth, till they could not be fathomed nor passed over by a finite mind. Who, thought I, that has a just view of the subject, can withhold his hand from so noble, so benevoient, so godlike an enterprise. The honor and happiness of establishing and ruling an Empire appeared too low and fading to admit a comparison. Infinitely more blessed, thought I, will it appear, another day, to have been the humblest patron of such an Institution, than to have given laws to a nation, or been crowned the monarch of the world. They that turn many to righteousness shall shine as the stars forever & ever.

I then reflected on the manner in which this noble Institution originated. "A few young men in Boston thought it their duty to educate a pious young man for the ministry." Happy thought! Its influence is already felt from Maine to Georgia, and will soon be felt in both continents, yea in both worlds. Let not the man in whose breast it originated be puffed up! for "what hast thou that thou didst not receive?" But rather would I, that such a system of benevolence, which is likely to accomplish so glorious a part in the renovation of the world, should have had its origin in my bosom, than to have been the man who first discovered and defined those laws of motion by which the heavenly bodies are regulated. How, thought I, would the ancient Patriarchs and Pro phets, have rejoiced to see this day. And who, that out of his penury has cast in two mites, or of his abundance, his thousands to aid this poble enterprise will regret his liberality, when, from Mount Zion above he shall be enabled to survey the vast sum of good to which his offerings had contributed. But what will be the shame and confusion of those, who, with such an object be fore them, have penuriously hoarded their Lord' substance, or wasted it in extravagance and prodi-gality! If ye have not been faithful in the unrighteous mammon, who will commit to your trust

New-Hampshire, January, 1823.

For the Boston Recorder.

Unto all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

We fear that the generality of Christians have barely religion enough to get themselves to heaven, and will be saved, only " so as by fire." The Almighty pronounces a " woe to them that are at ease in Zion;" but are not many of us careless, indifferent, & even gay, though surrounded by multitudes of impenitent sinners, some of them perhaps our dearest and most valued friends. Surely our own hearts cannot be right in the sight of God or we should feel for them. Most of us will in words acknowledge this lamentable fact, but do we realize it. May the past time of our lives suffice to have lived at this poor dying rate, and we now awake to our duty, and the performance of it. There is one means of grace which appears to have been peculiarly owned & blessed by God to revive his work in the heart. his work in the hearts of Christians, and those around them, and to this most important, though long neglected duty, we wish to excite your attention—it is that of secret, individual, fasting, humiliation and prayer. We are aware that many consider fasting as peculiar to the Old Testament saints, and unnecessary under the Christian dispensation. Had it been so however, our Savious would not have given us directions relative to the performance of it. We read of it too in Acts, and the great Apostle of the Gentiles tells us, he was "in fastings often," and says, "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I my-self should be a cast-away." We believe that the primitive Christians and holy men in all ages have practiced it, and found it a most powerful and efficacious method of promoting their own sanctification, and drawing down blessing on others, indeed we ought to esteem it a great privilege that we are permitted thus to humble ourselves before God, to confess all our sins, and to seek for that contrile heart in which he will condescend to that contribe heart in which he will condescend to take up his abode. But we should not spare our-selves, but be willing to see yet more and more of the plague of our own hearts, as far as he will en-able us to bear the sight, search into the cham-bers of imagery, and examine what objects have filled our imaginations, and perhaps they will be found to be as vile and worthless as those spoken

of by the prophet.—Let us prepare for the proper observance of such days, and pray for the Spirit to "bring all things to our remembrance," the sine of our childhood, youth, and riper years; of omission and commission, sine long since forgotten by us, or exchanged for others, and beg him who is exalted as a Saviour to give repentance," to give it unto us, and as it were to convert us afresh, to hamble us, purify, and sanctify us, as he never yet has done, and then do wonders among us, our families, churches, congregations, places where we reside, land, and world. If every Christian in this land would now thus humble himself and then ask, " Lord what wilt thou have me to do," have we not reason to believe that he would not take his Holy Spirit from us, until this land should become Immanuel's, and every heart a temple for himself to dwell in. We trust too that such fasts would tend to prepare us for church fasts, and a general united fast in the places where we reside. -Have we not too long been "lovers of our own selves, lovers of pleasure more than lovers of God." "To believe, to suffer, to love, was the primitive taste," and our Saviour says, "If any man will come after me, let him deny himself, take up his cross daily and follow me." To him that "overcometh" are the promises, and the most acceptable victory in the sight of God is over ourselves.

PULPIT ELOQUENCE-extract from Bossuer.

Human life is like a road, of which the termination is a frightful precipice. We were warned of it at our first step; but the law is passed, and we must continue to advance; I would willingly retrace my steps; but onward; onward; an in vincible weight, an irresistable power ever hurries us, and we are compelled to advance, without resting, towards the precipice. A thousand crosses, a thousand pains trouble us on the road. Yet could I but avoid that frightful precipice? No, no; I am forced to proceed, to run; such is the rapidity of one year rolling after another. We are conoled, however, because from time to time we meet objects that divert vs. limpid streams, and flowers, that pass away. We are anxious to stop-Onward, onward! and yet, we behold all that we have passed, falling behind us, in fearful desolation, inevitable ruin. Still we comfort ourselves, because we carry off some flowers, gathered as we pass, which we see wither between our hands, from morning to evening, and some fruits, which we lose, while we taste them: enchantment! illusion all! drawn on forever, we approach the frightful gulf; already, all around bebegins to be disfigured; gardens are less blooming, flowers less brilliant, their colours less lively, the meadows less smiling, the waters less clear; all is tarnished, all is effaced. The shade of death presents itself. We begin to feel the approach of the fatal gulf; but it is decreed that we must still advance. One step more; already horror agitates the senses, the head swims, the eyes are bewildered. We must yet advance, most eagerly do we desire to return; but it is not possi-ble, all is fallen, all has vanished.

MR. EDITOR,-Will you gratify a Father's feelings, by inserting in the Courant, the following extract from Dr. Griffin's speech at his Inauguration to the Presidency of Williams' College, given to me at the instance of a particular friend of my SAMCEL J. MILLS.

"In approaching this seat of learning, I find associations awakened in my mind of no ordinary interest. It is the spot where Samuel John Mills and Gordon Hall prayed, and where they and their associates laid the foundation and plan of American missions. Yes, this is the honored spot where was conceived the embryo of those mighty projects of benevolence which have moved two continents, and diffused an animation and joy throughout the whole Church of Christ. I have been placed in situations which gave me an opportunity to discern the concealed hand of the sons of Williams, in the origin of all these things; and it is with peculiar pleasure that I reveal a fact not known to all, and that I can reveal it on this ground, and at a time when the friends of the seminary have need of every encouragement. A College which has been honored and sanctified by being the scene of such events-which has been so pre-eminently the seat of prayer-which has given so many ministers and missionaries to the church-will not, I strust be fered to fall. And the many prayers which are daily offered up for its success, confirm the hope, that, as it has been, so it will continue to be, the fountain whence streams shall annually issue to make glad the city of our God."- Con. Courant.

Counsellor Lillienstern, of Frankfort on the Maine, has published a very singular work, in which he attempts to prove argumentatively and methodically, that the predictions respecting Anti-Christ are now on the eve of being accomplished. Anti-Christ, he asserts, will appear in 1823; his arrival will be succeeded by ten years of religious wars; after which the Millennium, as he assures us, will commence in 1836.

WATER.

On the general uses of water in a medical and dietic point of view.

No organic process, nor interchange of elements can take place without the assistance of some fluid. All organized beings of which we have any knowledge, contain a proportion of fluid in their composition, and by the medium of which the endless changes, essential to their forms and existence, are effected. The basis of this fluid is generally supposed to be water; which, of all the fluids, is best calculated to dissolve and hold in solution vegetable and animal matter. The first step in the vital process is digestion; and nature appears to have rendered the use of a fluid absolutely necessary in this process, that she might at all times insure herself a sufficiency for her future operations and necessities.

All animals instinctively take in a portion of fluid, either in succulent food, or in the form of sim-ple water. Man is the only animal who has accustomed himself to the use of unnatural drinks; and who has so refined upon his brewing operations, that he almost treats with contempt pure simple water. From this source, if nature is any guide to reason, he may derive almost all his bodily k mental evils ; for no other animal is afflicted with an hundredth part of the number of maladies as

We do not know much of the process of digestion; but we know that the food taken into the stomach is dissolved by a fine fluid secreted by the stomach itself. This fluid, by drinking too much, or too little, may be rendered too dilute or too concentrated for the proper performance of its operations; and the foundation of a train of evils laid in the form of dispepsia, flatulence, heart-burn, giddiness, headaches, apoplexy and death. From a careful examination of this subject we are fully converted. are fully convinced that nine tenths of all " the ills that flesh is heir to" might be wholly avoided if mankind were to pursue the proper medium in the use of water, and if none but the purest kind were used. As respects the choice of water, as an article of diet, those which are hard are always in a degree impure, and have long lain under the imputation of producing calcareous affections.— We have the best authority for stating, that in most instances the use of impure water increases the painful symptoms in these complaints. In a medical point of view, the use of water as a diterent is very important. The long list of tinctures, decoctions, and extracts usually prescribed by Physicians, owe most of their virtues to the watery dillegate track. dilnent itself.

MECHANICS, these observations demand your serious attention. Too many of you are accustomed to the use of "ardent spirits;" particularly journeymen and apprentices. Most of you have read the comparison made by your friend Dr. Franklin, who held the highest rank among practical mechanics, and as high as any man in

existence, as a natural and moral philosopher; hose name will be handed down to the rem posterity, as the patron of science, the promoter of the arts, and the friend of man. He was a water drinker! And what are you? We are ashamed to say too many of you are "grog drinkers," and you and your families are sufferers by it.
[N. Y. Mechanic's Gazette.

AGRICULTURAL ECONOMY.

From the Old Colony Memorial.

I observe in your paper of the 30th November, under the head of agricultural economy, an account of the clearing an acre of swamp, which was covered with stumps and roots, and which was with the hoe, entirely subdued by the labor of one man in eighteen days and an half!

It is understood also that the land which produced the hay, for which the premium was bestowed by the Plymouth County Agricultural Society, was two years before, in the state of nature, a swamp, covered with alders and whortleberry

It is gratifying to observe the attention of the husbandman turned to this object; as this species of land affords the best resource for grass of any in the country, and has been heretofore too much neglected, from an ignorance of its value, or an imaginary difficulty, or overrated expense of labor, in reclaiming it.

There is in every town, large tracts of this discription of land (viz. swamp, bog, or morass) per-haps on every farm more or less, perfectly waste, and which if reclaimed and cleared, is capable of becoming the most productive, and permanently valuable, for mowing or for grass of any in this part of the country. It is imagined that expediency, it not necessity calls for more attention to this object

It is with satisfaction I observe the Agricultural Society of this county, have wisely turned their attention to this neglected object of agriculture, and have offered their premium for the encouragement of those, who shall successfully reclaim a specified quantity of swamp or fresh meadow to nglish mowing—this is wise and discreet in them, and there are perhaps some whose circumstances and situation may enable them to avail themselves of the encouragement, and to their own exceeding profit; but it is no part of my desire to excite a quixotic enterprise, even in this laudable pursuit-such an undertaking as may induce individual embarrassment-my wish is to route the geveral attention of all those who may have such waste lands near or on their homesteads, and make it a sort of common-place object, where they may profitably employ themselves and their la-borers, in their broken hours or days, or when our objects are not imperative; and if in this way they may reclaim forty rods in the year, they will have added so much to their capital, and will have placed it at compound interest.

The Bible .- Let me exhort you to read with the greatest attention both the Old and New Testaments. You will find your mind extremely becalmed by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is so evidently marked out and impressed upon mankind by Christianity .- Sir John Cordly Wilmot

OBITUARY.

We have to appounce the death of the pious, carned and venerable John HECKEWELDER, of Bethlehem. He died on Friday last, the 31st of January, at 6 o'clock in the morning, at the advanced age of seventy-nine years. Had he lived until the next month he would have attained the age of eighty. The Rev. John Heckewelder, having spent the greater part of his life among the Indian nations, was little known in this country, until our lamented Dr. Wistar, who was an excellent udge of merit, persuaded him to communicate to the world the immense fund of information that he possesed respecting the history, manners and cusoms of the aborigines of our land. Wistar did not live to see that work published, which has placed Heckewelder amongst the most interesting writers that this country has produced, but by means of its publication its author became more generally known, and endeared himself to all who had the happiness of his acquaintance, not only by the knowledge that he possessed, and which he freely communicated to all who were desirous of it, but by all those excellent qualities of the heart which command love; esteem, veneration and respect.-His religion was solid, his piety sincere, his modesty unassumed, and his benevolence unbounded. His loss will be felt and regretted by the country at large, whose literary fame he largey contributed to extend; but to those who were admitted to the intimacy of his friendship, and to that religious society of which he was the ornament and the pride, that loss is a misfortune which no

words can sufficiently express.

We understand that Mr. Heckewelder has left some posthumous works, which will be published [Philadelphia paper.

In Weymouth, on the 31st ult. Mrs. MARY ANN MINOTT CUSHING, wife of Mr. David C., aged 30. Undeserved panegyric, although bestowed on those who are dead, is cutting satire or slander in disguise. But from those, by whom the deceased was best known, we fear no contradiction when we say, that docility of temper as a child; affection & condescension as a wife; tenderness & assiduity as a mother, and generosity of feeling as a friend; were in her, clearly exemplified. The tears of friendship, in language not to be misunderstood, well speak her worth. Scarcely had the tomb inclosed the pale corse of a beloved sister, when she whom we now mourn, was suddenly summoned to yield to parent " earth her nature clay."

In Colchester, Conn. Mr. Jonathan Bigelow, 82. In Colchester, Conn. Mr. Johathan Digelow, 02.

—In Foxborough, Mass. Dec. 25, Jane Thomas
Bemis, 7 mo.—In Carver, Capt. Nelson Thomas,
of Middleboro', 64. While standing, apparently good health, over a kettle of burning charcoal he fell and expired instantly. He was a soldier of the revolutionary army, and much respected for his honest and benevolent conduct.

MEDICAL BOOKS.

A YER on Liver Complaints—Armstrong on Typus Fever, new edition; Faithorne on the Liver; Monroe's Anatomy, a fine copy; Abernethy's Surgical Works, London copy; Thomas's Practice, new edition, Thomas's Family Physician; Hooper's Medical Dictionary; Potts' Surgery; Rush's Pringle; Rush on the Mind; Scuddamore on the Gout; Legallois on Life and Death; toge-ther with a large assortment of other valuable Works, on liberal terms. Also, most of the Periodical Medical Books of this country. For sale by R. P. & C. WILLIAMS, Cornhill-Square, Boston.

BOOK-BINDING.

ROM encouragement already received by gentlemen in Boston, & for the convenience of his friends and patrons, the subscriber has been induced to appoint Mr. I. W. Goodrich, No. 76, State st. his agent, where those who would please to favor him with their work, will leave it with their directions, and it will be promptly attended to, free of transportation. He also flatters himself, that if faithfulness and punctuality does murit encouragement, he will continue to receive the patonage of a generous public.

Andover, Jan. 14, 1823. 6w Jona. LEAVITT.

Memoir of Miss Hannah Sinclair.

JUST received, by Lincoln & Fimanda, No. 53, Cornhill, Rev. Leign Richmond's Memoirs of Miss HANNAH SINCLAIR, to which i moirs of Miss HANNAH SINCLAIR, to which is added, her Letter on the Christian Faith.—50 cts.

For sale, as above, at one mill a page, Friendly Visit to the House of Mourning; Miss Sinclair's Letter on the Christian Faith; the Young Convert's Companion, being a pleasing selection of Hymns, for Conference Meetings.

Feb. 1.

PIBLICAL ARCHAEOLOGE

LAGG & GOULD, of Andover, have this day published JARN'S BIBLICAL ARCHAEOLOGY, translated from the Latin, with additions and corrections, by Mr. T. C. UPRAN Assistant of Greek and Hebres in the Corrections, Teacher of Greek and Hebrew in the Theolo-l-rical Seminary, Andorer.—The object of the work is briefly to illustrate the Geography and the peculiarities of the climate of Palestine; but especially to describe the religious and civil inespecially to describe the religious and civil in-stitutions, the ceremonies, manners and customs of the Hebrews, from the earliest period down to the time of Christ. It treats of the abodes of the people, their tents, tabernacles and house; of the history, manners, &c. of the Nomades or was: dering shepherds; of the instruments and methods of agriculture; of the arts and sciences, the methods od of writing, instruments of music, &c.: of conmerce, monies, weights, measures, food, dres, ke.

of the domestic society of the Heorews, their character and social intercourse; their fusers, and mourning; of their political state, their poliarchial, monarchial, and other forms of goren. ment; of judicial tribunals, trials and public

NEW WORK.

things; of their ceremonial and religious rights, vows, sacrifices, worship, &c. &c. The above will suggest but a very imperfect idea of the large body of well digested and au-thentic information which its learned and indefatigable Author has compressed within the compan of a single volume of 500 pages.

ments; of the modes and instruments of war; of

the religious sects of the Jews; of their tabes

nacle, temple, and other sacred places; of the

sacred seasons and feasts; of sacred persons and

The advantages of a work of this kind to the theological student and to the clergy generally, will be very great, as it will enable them to enter into the nature and spirit of the arguments infavor of the authenticity of the Bible, and to avoid those great and very numerous mistakes, which all have committed, who have undertaken to explain the Scriptures while ignorant of Biblical Archaeo-

A Map of Palestine will accompany the volume, which will greatly facilitate the reading of the

The above work is for sale by the publisher, and by Cummings & Hilliard, S. T. Armstrong, and Richardson & Lord, Boston; Howe & Spaulding, New-Haven ; James Eastburn, & Co. New-York; F. Littell, Philadelphia; and S. S. Wood & Co. Baltimore. Andorer, Feb. 14, 1823.

RECOMMENDATION. The Archaeology of Jahn, translated by Mr. Upham, is the result of many years study, and as abridgement, by the Author himself, of bis great work in 5 vols. 8 vo., on the subject of Biblical Aptiquities. That work was too volumnious and expensive to find purchasers and readers enough to make the sale rapid. But having extended itself through the continent of Europe, the author was called upon by the learned from all quarter, to communicate the substance of it in a Manuel, for the convenience of Schools and Universities. In obedience to these calls, the work was compesed, and was written in Latin; of which the volume advertised above is a translation.

The original work must, of course, abound in fechnical and peculiar words, which were exceedingly difficult to translate; but which rendered a translation necessary, as a common reader of Latin could not get access to the meaning of them. I have compared the translation in different places, with the original, and have read most of the translated work, and think that Mr. Uphambar executed his task with ability and fidelity.

The book will speak for itself, to every reader, who is interested in the study of the Bible, & needs no recommendation. It would be superfluous to give it one. It was translated by my request; and will be used as a class-book in the department of biblical study in our Theological Semina ry. This is a sufficient proof of the estimation is which it is held here. The public will now be enabled to judge for themselves. And those who love the study of the Scriptures, will find much light and satisfaction in it, as it respects a multitude of dark passages in the Bible; and, what is not common to books of this class, they will fad in it much entertainment as well as instruction.

Andorer Theological Seminary, Feb. 15, 1822.

THE CHRISTIAN SPECTATOR, ONDUCTED by an Association of Gentlemen, and published by S. Converse, fit the Editor, at New-Paven, Con., is regularly received by MAYNARD & Noves, at No. 48, Conhill, who are Agents for the work in Boston.

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ANTHEM FOR THE SABBATA. DAY—A Hymn Tune, for four voices, set in a easy and familiar style for church choire. ble to be sung at the commencement or close public worship. By NAHUM MITCHELL By February 15.

RELIGIOUS AFFECTIONS.

JAMES LORING has for sale at his Bookton No. 2, Cornhill—price 88 cts. hound; The Treatise on Religious Affections—By the latelets Jonathan Edwards, A. M., somewhat abridge by the removal of the principal tautologs of the original; and by an attempt to render the latelets and the principal tautologs of the principal tautologs and energy guage throughout more perspections. guage throughout more perspicuous and entre tie—To which is now added, A Cortors Ispans

The design of the author is expressed in the ski lowing extract from his preface: What I have now in view is to describe the nature of the gracious operations of the Holy Spirit, and to positive the peculiar signs by which they are delifications of the Holy Spirit, and to positive the peculiar signs by which they are delifications of the peculiar signs by which they which it guished from every thing besides, of which it mind of man can possibly be the subject.